THE

MONTHLY JOURNAL.

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FORTY-FOURTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

The Forty-fourth Annual Meeting of the American Unitarian Association was held on Tuesday morning, May 25th, at Hollis-street Church; the President, Hon. Thos. D. Eliot, of New Bedford, in the chair.

The meeting was called to order at a quarter before ten, and the exercises opened with prayer by Rev. Joseph Osgood, of Cohasset.

The President offered a few introductory remarks, after which the records of the last meeting were read by the Assistant Secretary, Mr. George W. Fox.

The Treasurer's Report was submitted in print as follows: —

Dr. TREASURER'S STATEMENT. Cr.

1868.		
April 30.	To Balance, per account rendered to date . . .	$1,583.05
1869.		
April 30.	To Amount of Receipts on sundry accounts; viz.,—	
	DONATIONS: From sundry persons and societies, for the general objects of the Association .	$47,337.06
	INDIA MISSION: Amount specially contributed for this object	2,133.86
	WILMINGTON CHURCH: Amount specially contributed for this object	250.00
	MEADVILLE THEOLOGICAL SCHOOL: Amount specially contributed for this Institution . .	50.00
	LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS: Amount specially contributed for their use	20.00
	AFRICAN METHODIST EPISCOPAL CHURCH: Amount specially contributed for this object	30.00
	MONTHLY JOURNAL: Amount received from subscriptions and sales	1,318.59
	MERCHANDISE: Amount received from sales of books, &c.	21,107.11
	PROFIT AND LOSS: For sale of old paper stock, &c.	21.82
	BILLS RECEIVABLE: Amount of loans to churches paid in	600.00
	TEMPORARY INVESTMENT: Amount received from bonds, &c., held on this account . . .	15,550.00
	INTEREST: Amount received on Temporary Investments	2,262.92

1868.		
April 30.	By Amount of Payments on sundry accounts; viz.,—	
	NEW-ENGLAND STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies . . .	$8,845.09
	MIDDLE STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	10,783.40
	SOUTHERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	2,405.25
	WESTERN STATES: Amount expended in this section of the country for salary of Assistant Secretary for the West, missionary purposes, and in aid of feeble societies	12,481.17
	INDIA MISSION: Amount paid on this account .	3,175.74
	NATIONAL CONFERENCE: Amount paid toward the expenses of its third session	1,199.21
	LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS: Amount of their expenses . . .	115.87
	AFRICAN METHODIST EPISCOPAL CHURCH: Amount paid on this account	558.45
	SUNDAY-SCHOOL SOCIETY: Amount paid toward its expenses	1,000.00
	THEATRE PREACHING: Amount paid for this object	810.99
	MONTHLY JOURNAL: Cost of Paper, Printing, &c.	8,671.80
	MERCHANDISE: Cost of Books, Tracts, Stereotype Plates, &c.	24,008.81

Income of General Fund	2,365.95
Income of Graham Fund	809.04
Income of Hayward Fund	1,655.25
Income of Kendall Fund	134.70
Income of Perkins Fund	798.00
Income of Lienow Trust-fund	318.00
	$98,345.35
April 30. To Balance brought down	$5,802.32

Expense: Salary of Secretary and Assistant Secretary, cost of stationery, fuel, postage, advertising, &c.	7,582.04
Profit and Loss: For sundry small items chargeable to this account	37.21
Bills Receivable: Amount loaned religious societies	600.00
General Fund: Amount invested on this account	500.00
Income of Lienow Trust-fund. Amount paid to the Treasurer of the Benevolent Fraternity of Churches	318.00
Aid to Theological Students: Amount paid for this purpose	950.00
Temporary Investment: Amount loaned on this account	8,500.00
By balance carried to new account	5,802.32
	$98,345.35

Boston, May 22, 1869. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1869, have attended to that duty, and report that it is correctly cast and properly vouched; that the cash balance in his hands on that day was $5,802.32; that the funds held by him on account of the Association are the General Fund amounting to $28,400; the Hayward Fund, amounting to $20,000; the Kendall Fund amounting to $2,000; the Lienow Trust-fund, amounting to $3,300; the Perkins Fund, amounting to $8,000; and the balance of Temporary Investments, amounting to $3,450; and that satisfactory bonds and certificates were exhibited to us, according to the above schedule, for each of these amounts.

William H. Baldwin.
Thomas Gaffield.

Boston, April 30, 1869.

E. and O. E.

Charles C. Smith, *Treasurer.*

[*Extract from Schedule annexed.*]

Amount of General Fund	$28,400
,, ,, Hayward Fund	20,000
,, ,, Kendall Fund	2,000
,, ,, Lienow Trust-fund	3,300
,, ,, Perkins Fund	8,000
Balance of Temporary Investments	3,450

APPENDIX TO TREASURER'S STATEMENT.

The following list includes all the Societies which have contributed to the funds of the Association during the year ending April 30, 1869, with the sums severally paid by them. It will be noticed that several societies, which deferred the whole or a part of their contributions for the previous year, until the beginning of the year ending April 30, 1869, have this year made a second contribution within the period covered by this statement. On the other hand, it will be noticed that many societies have allowed a period of more than twelve months to elapse without making their customary payments into the Treasury. It is scarcely necessary to add, that the efficiency of the Association largely depends upon the regularity with which the contributions for its support are made; and that spasmodic efforts in its behalf will seriously embarrass its officers, and injuriously affect the contributions of those societies which have heretofore been regular and systematic in their payments.

Andover, North	$112.00
Ann Arbor, Mich.	57.52
Arlington (May 21, 1868, $30; Sept. 30, $109.37)	139.37
Ashby	44.55
Athol	75.00
Augusta, Me.	44.00
Baltimore, Md., Church of the Saviour	52.08
Bangor, Me.	500.00
Barre	90.50
Belfast, Me.	100.00
Bernardston	75.00
Beverly (Aug. 12, 1868, $330.45; Nov. 14, $44.55)	375.00
Billerica	70.00
Boston: —	
First Religious Society (Highlands)	3,200.00
King's Chapel Society (to complete last year's contribution)	13.00
Arlington-street Society (May 19, 1868, $3,375.27; Nov. 12, $226.08)	3,601.35
Hollis-street Society (to complete last year's contribution)	50.00
West-church Society	695.00
Hawes-place Society (May 19, 1868, $115; Nov. 10, $75)	190.00
South Congregational Society (May 13, 1868, $1,900; Sept. 30, $600; Feb. 3, 1869, $100; Feb. 27, $1,200; April 28, $1,134)	4,934 00
Church of Disciples	310.00
Mt. Pleasant Society (Highlands), (June 10, 1868, $171.53; Nov. 9, $136.91)	308 44
New South Free Church	28.00
Bridgewater	50.00
Bridgewater, East	34.00
Bridgewater, West	60.00
Brighton	66.80
Brookline	257.56
Brooklyn, Conn.	16.00
Brooklyn, N Y. First Congregational Unitarian Society (May 22, 1868, $2,058.15; Jan. 29, 1869, $1,319)	3,377.15
Brunswick, Me.	$15.00
Buffalo, N.Y. (June 19, 1868, $700; Oct. 12, $100; Nov. 16, $100; Jan. 23, 1869, $100	1,000.00
Burlington, Vt. (Aug. 11, 1868, $190; Dec. 3, $50)	240.00
Calais, Me.	30.00
Cambridge	500.00
Cambridge, East (to complete last year's contribution)	5.00
Cambridgeport, The Cambridgeport Parish	400.00
Cambridgeport, Lee-street Ch.	25.00
Canton (July 25, 1868, $100; Nov. 27, $83.87)	183.87
Castine, Me.	30.00
Chelmsford	56.40
Chelsea	40.00
Chelsea, North	15.71
Chicago, Ill., Church of the Messiah	100.00
Chicago, Ill., Unity Church	100 00
Cleveland, Ohio	100.00
Clinton	25.00
Cohasset	63.00
Concord	375.15
Concord, N.H.	76.00
Danvers	25.43
Dedham (June 15, 1868, $328.23; Dec. 21, $83.73)	411.96
Dedham, West	29.00
Deerfield	80.00
Detroit, Mich.	31.25
Dighton	100.00
Dorchester, First Parish	1,725.75
Dorchester, Third Religious Society (Aug. 1, 1868, $25; Nov. 16, $56)	81.00
Dorchester, Neponset Society	32.00
Dover	6.26
Dublin, N.H.	77.50
Duxbury	21.95
Easton, North	155 25
Eastport, Me.	35.80
Exeter, N.H.	35.00
Fairhaven	70.00
Fitchburg (July 13, 1868, $301; Nov. 14, $79.15)	380.15

Fitzwilliam, N.H.	$7.00
Framingham	508.00
Germantown, Pa. (Nov. 11, 1868, $131.06; Jan. 6, 1869, $50)	181.06
Gloucester	51.00
Grafton (Sept. 10, 1868, $85.46; Nov. 17, $62.85)	148.31
Groton (Nov. 12, 1868, $50; Dec. 21, $113.42)	163.42
Groton Junction	39.25
Greenfield	100.00
Hampton Falls, N.H.	29.00
Haverhill	41.05
Hingham, First Parish	150.27
Hingham, Third Congregation	90.00
Hopedale	50.00
Houlton, Me.	22.18
Hudson	31.00
Janesville, Wis.	10.50
Keene, N.H. (Oct. 3, 1868, $220; Nov. 24, $50)	270.00
Kingston	42.26
Lancaster	200.00
Lancaster, N.H.	25.00
Leominster	110.00
Lexington (July 13, 1868, $28; Nov. 9, $76.35)	104.35
Littleton	90.00
Louisville, Ky.	150.00
Lowell	734.78
Lynn	71.50
Lynnfield	13.00
Madison, Wis.	5.00
Mansfield	10.00
Marietta, Ohio	26.65
Marlboro'	68.60
Marshfield	16.00
Meadville, Pa.	40.00
Medfield	31.00
Mendon	23.30
Milton	212.50
Montague	15.00
Montreal, Canada	200.00
Nantucket	58.43
Nashua, N.H.	100.00
Natick, South	22.00
New Bedford	300.00
Newburyport	106.00
Newport, R.I.	224.00
Newton, West	80.54
Newton Corner (July 28, 1868, $735.00; Nov. 13, $201.42)	936.42
New York, Church of Messiah (Nov. 25, 1868, $100; Feb. 24, 1869, $352)	452.00
New York, Church of All Souls (Oct. 13, 1868, $205.53; Dec. 28, $3,053.86)	3,259.39
Northampton	125.00
Northboro'	50.00
Northfield	125.00
Peabody (May 16, 1868, $20; Sept. 24, $330; Nov. 12, $30.30; April 4, 1869, $100)	480.30
Pembroke	$42.15
Pepperell	38.00
Peterboro', N.H. (May 14, 1868, $60; Nov. 27, $50)	110.00
Philadelphia, Pa.	540.50
Plymouth	135.51
Portland, Me. (Sept. 24, 1868, $241.37; Nov. 13, $113)	354.37
Portsmouth, N.H. (Sept. 1, 1868, $325; Nov. 12, $100)	425.00
Providence, R.I., First Society	1,775.00
Providence, R.I., Westminster Society	1,670.00
Quincy	328.40
Rowe	10.50
Roxbury, West (Jamaica Plain) (June 23, 1868, $511; Nov. 10, $315.50)	826.50
Saco, Me.	46,22
Saginaw, East, Mich.	6.46
Salem, First Society	201.45
Salem, Second Society (Aug. 6, 1868, $390.73; April 30, 1869, $257.60)	648.33
Salem, North Society	169.45
Salem, Barton-square Society	100.00
Scituate, South	50.00
Sharon	11.60
Sheboygan, Wis.	10.25
Sherborn	28.35
Shirley	47.00
Somerville	100.00
Sterling	84.00
Stow	21.00
Syracuse, N.Y.	455.60
Taunton	114.40
Templeton (Aug 12, 1868, $100; Dec. 22, $50)	150.00
Trenton, N.Y.	65.00
Tyngsboro'	11.00
Union Springs, N.Y.	21.00
Upton	73.00
Uxbridge	51.00
Walpole	48.00
Walpole, N.H.	60.00
Waltham	100.00
Warwick	14.45
Washington, D.C. (May 7, 1868, $100; Nov. 13, $40)	140.00
Watertown	46.04
Waterville, Me.	50.00
Westboro'	23 15
Westford	31.06
Whately	7.00
Wilmington, Del. (Nov. 10, 1868, $37.13; Jan. 5, 1869, $25)	62.13
Wilton, N.H.	21.85
Winchendon	24.00
Winchester	28.00
Winnetka, Ill.	30.00
Woburn	402.65
Yonkers, N.Y.	250.15

The Secretary, Rev. Charles Lowe, read the following, as the

FORTY-FOURTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

It will be the purpose of this report to give only an outline of the work of the year; and if it at all enters into detail, it will be with reference to such portions as, from considerations wholly apart from that of their relative importance, require to be thus treated. This remark is made at the outset, because otherwise the comparatively short space given to some of the principal branches of our effort might cause misapprehension as to the amount of attention bestowed on them.

HOME MISSIONARY WORK.

During the past year *sixty-nine* societies have been aided by the funds of the Association. Preaching has been supplied under the direction, and mainly at the cost of the Association, in *one hundred and twenty-four* different places where no Unitarian society exists.

To describe this work in detail would be to recount a large part of the experience of the year, with its difficulties and its encouragements. But while your Committee are sure that the story would give to every one new confidence in the prospects of our cause and the opportunities which are before us, it is impossible to give it within the limits of a report.

We will only say that a large proportion of the applications which we have received have been necessarily refused, owing to the paucity of our resources; and, for the same reason, it became necessary, before the close of the year, to discontinue altogether one prominent class of

appropriations; viz., aid in building churches, and to devote all our means to cases requiring smaller amounts of aid.

The work at the West has been most efficiently aided by Rev. C. A. Staples, the Western Secretary of the Association; and his report appended will give some of the details of what has been done in that section. It is a matter of regret that Mr. Staples has felt it expedient to relinquish the office of Secretary, in order to take charge of the Third Society in Chicago. It is only the great importance of the position he is to occupy that makes us willing to acquiesce in his determination.

METHODS OF MISSIONARY WORK.

This work has been conducted during the past year under greater advantages than ever before, owing to the increased efficiency of the system of Local Conferences. We have maintained constant communication with the officers of these; and in the case of most of the applications for our aid and our missionary operations, we have had the benefit of their local knowledge and their active sympathy. Still further aid in this line of our effort is hoped for from the organization of the "Union for Ministerial Work and Help," one of whose objects is to assist in providing opportunities for ministerial service for all who are able and willing to be employed, and in bringing labor and laborers together. Entire harmony of feeling and of action exists between that organization and ours; and its Secretary, Rev. L. J. Livermore, has the sanction and authority of our Board.

The various plans of enlarged activity which have been made feasible in consequence of these increased facilities have been frequently discussed in the "Monthly Journal," and especially in the Journal for November,

1868, and need not be here repeated. In order to enter on them with greater freedom, a sum of money was appropriated and placed in the hands of a special Committee of the Board to be used as might seem to them best, acting in conjunction with the secretaries of the Local Conferences. If there were time, interesting illustrations might be given of what has already been thus accomplished.

To the end of more completely securing the benefits of this conference system, we have encouraged the appointment of missionaries, to be paid by this Association, who shall act within the limits of the several Conferences, under the joint direction of the Conferences and of this Association, — in ways which have proved so advantageous, in cases where it has been previously tested. In accordance with this same plan, we have invited Rev. Dr. Stebbins to act as general missionary of the Association; and he will enter on his duties the first of June.

It will be seen that the policy thus indicated involves the direct employment of ministers by the Association and therefore the multiplication of its salaried officers; but from various considerations which readily suggest themselves, we are confident that in no way can a reasonable portion of our money be better spent. This general line of policy was advocated in our last Annual Report, and the reasons need not be repeated. Our experience has amply proved its wisdom, so far as it has been tried.

THEATRE PREACHING.

One of the most conspicuous features of the missionary work of the year has been the supply of preaching in theatres and public halls in many of our cities and large towns. This kind of service was first attempted in our denomination by the Suffolk Conference in the Boston

Theatre. Its success there, and in other places where the example was followed, led to an earnest discussion upon the subject at the last meeting of the National Conference; and a recommendation was then made that the movement in this direction be more vigorously urged. Immediately after that meeting, our Board voted the sum of $3,000, to be used towards the support of theatre preaching, under the joint direction of the Committee of the National Conference, and a Committee appointed by us. This joint Committee, after arranging the general plan, found that the management of the work would require the constant oversight and care of some judicious and competent man; and they appointed for the position Rev. Adams Ayer, leaving to him the whole burden of the work. It has involved a great amount of labor and anxiety; and we deem it proper to express our acknowledgment of the fact, that Mr. Ayer has declined to receive for his service any pecuniary compensation. The number of places where this kind of preaching has been supplied has been limited by the number of our preachers available for the purpose. We consider this theatre preaching one of the most remarkable and interesting incidents of our experience as a denomination. But it is still to be viewed as in some measure experimental; and we are not prepared to speak confidently in regard to the best mode of making it serve the permanent advancement of the cause of true religion.

INDIA MISSION.

The visit of Rev. Mr. Dall to this country has occasioned no serious interruption to the work of the India Mission; the schools being maintained by his assistants, and the work being supervised and encouraged by the Committee in Calcutta, who have always given it their

counsel and help. On the other hand, his visit has given us the opportunity for a more careful study of the Mission and its wants, and an opportunity, also, to test the interest of the denomination in its continuance. The result has been not only an increase of appropriation towards enlarging and improving its existing arrangements, but the appointment also of an additional missionary. Mr. Aldrich, of the graduating class in the Boston School for the Ministry, has been chosen to this position, and proposes soon to sail for India as our missionary, to work in conjunction with Mr. Dall and under his direction.

WORK NOT STRICTLY DENOMINATIONAL.

Among the various objects of our sympathy and aid have been some which are unsectarian in their character; and perhaps it is proper that the attention of the Association should be especially called to the fact that somewhat has been done in this direction. As illustrations of this class, we refer to the work of Miss Bradley, in Wilmington. It is true that she does conduct a Sunday school in connection with her mission, but her main and professed work is the establishment of public schools for the poor white population of the city. A full understanding is had with those who co-operate with us in their support, that the work is to be unsectarian; and this promise is scrupulously kept.

Another illustration is the mission of Rev. D. W. Stevens, among the seamen, established by us during the year. This is only incidentally made, in any way, a channel of Unitarian influence. It is conducted on the broadest plan. Newspapers of other denominations are as freely welcomed and placed in the reading-room as our own.

Another illustration is our work among the freedmen, which has almost wholly been done in co-operation with

another denomination; and such portion of it has, of course, been in ways entirely unsectarian.

We regret that the limits of a report make it necessary to refer for all detail, in regard to these various operations, as we have done in regard to the rest of our work, to the account given of them from time to time in the "Monthly Journal." We have simply alluded to them because some might regard such efforts as a departure from the proper functions of the Association, and we wished the action of your Committee to be fully understood. We felt that such work, though "undenominational" in the sense of "having no reference to denominational aggrandizement," is yet in the truest sense "Unitarian,"— if by the word is meant "that which is characteristic of Unitarianism and the carrying out of its spirit." The statistics of the various charitable movements of our day illustrate this, as they show the fact that the members of most denominations, in their charities, confine themselves to the support of organizations, which, along with furthering the professed object, directly tend to the upbuilding of their sect, and that the really unsectarian organizations are mainly supported by members of the liberal churches.

It is proper to say that, in whatever we have done in this direction, we have carefully avoided trespassing upon the ground of any such really unsectarian organization. Thus in the case of the freedmen, the New-England Freedmen's Aid Society, and some others, are carrying on the work of education among them in a way wholly unsectarian; and, therefore, although probably their largest support comes from Unitarians, and many of the contributors might, perhaps, prefer to do the same service under the Unitarian name, yet we have scrupulously abstained even from doing work of the kind they attempt, lest we should divert any thing from their funds. This is partly because

this work could not be better done than it is by them, and partly because we do not wish to hinder the good influence of any attempt that may be made to form associations in good work independently of the consideration of sect.

CO-OPERATION WITH THE AFRICAN METHODIST CHURCH.

This particular instance of undenominational effort needs to be more particularly referred to. During the year, the plan of co-operation with the African Methodist Episcopal Church, alluded to in the last report, has been matured, and is as follows: —

I. We have aided this church in the education of young men at their principal schools, especially at Wilberforce University; the largest feature of this being the payment of the service of the professors in Antioch College for lecturing and teaching there.

II. We have arranged a library of forty-five volumes, a list of the books comprising which will be appended to this report. This is called our "Freedmen's Library," and our purpose is to distribute these libraries (under the direction of the bishops of the African Methodist Episcopal Church) in places where they may do the most good. They are designed especially for the ministers of that church, each library being kept in charge by some one who is responsible for its use. A delay in procuring some of the books from the publishers has prevented the sending of these libraries as yet, but in a few weeks fifty will be sent to places already decided on. We have to acknowledge the generosity of Mrs. L. M. Child, who gave to us for this purpose one hundred and fifty copies of her "Freedmen's Book." There are some things in connection with this work of co-operation which we should be glad to say, but must again remember the limits of a report, and refer

for further explanations to the pages of the "Monthly Journal." We would simply say that our reason for taking this unsectarian method for our work among the freedmen is by no means because we believed Unitarian views ill-suited to this class of people. On the contrary, we have found the readiest acceptance among them of our simple, rational doctrines. But we have thought that in no other way could we do so large an amount of good to them at this moment and with the means at our command. And the cordial and Christian action of the leaders of the African Methodist Episcopal Church, with whom we have been brought into contact, has made us more and more rejoice that such an opportunity for it was given.

PUBLICATIONS.

We have published, during the year, besides new editions of most of our former works, the following volumes: Translation of the New Testament, by George R. Noyes, D.D.; Social Hymns and Tunes for the Conference, and Prayer-Meeting, and the Home; Sunday-school Hymn, Tune, and Service Book; Memoir of James P. Walker; Watchwords for Little Soldiers; Little Splendid's Vacation; Forrest Mills; Father Gabrielle's Fairy; Stories for Eva. The last five for children, on recommendation of the Ladies' Commission.

It will be seen that the publication of the New Testament is a carrying out, even more completely than was then proposed, of the wishes of the Association, embodied in a resolution at the last annual meeting, for a paragraphed New Testament. And the hearty and general acceptance and approbation awarded to the Hymn and Tune Book and the Sunday-school, Hymn, Tune, and Service Book, prove that these have been a great benefit to the denomination.

We have issued several new tracts, among them some especially designed for seamen, — some of a kind more practical in their form than any previously issued, being in the form of pleasant stories; and some in the German language, designed for circulation not only in this country but in Europe, especially under the direction and by the help of the churches in Transylvania. For this latter purpose we have chosen thus far six tracts, which are either translated or being translated, written by six of our prominent writers. One of these, by Dr. Channing, has already passed through the press.

We have distributed, during the year, of Journals and tracts, about 300,000. We have given our publications to forty-three public institutions. We have distributed thus, and to individuals, *e.g.*, ministers of other denominations, through Rev. F. Huidekoper, and otherwise, 3,322 volumes. The amount of sale of our publications has been over $20,000, being larger than in any previous year in the history of the Association.

The Committee are satisfied that this department of our work deserves even more consideration than has ever been given to it. There are two important reasons why this is to be regarded as our most satisfactory branch of service.

I. The first is, that it is, as has been often said, completely under our control, so far as this, that we are sure that every dollar of expenditure goes to propagate those views which we *all agree* are helpful, and stated in ways which we agree are most effective. We can select from the writings of our own men, or from general literature, what we may consider the best suited to our wants.

II. And another equally important consideration is, that by connecting our name with the highest class of literature, we increase our influence in every direction. The

great success of our Association and of the denomination, is to be measured, not so much by the number of churches it can plant, as by the measure in which it can make itself accepted and recognized as an exponent or embodiment of liberal Christian thought and activity, and thus become a nucleus round which the liberal sentiment of the age can gather. We know no better way of securing this influence, and, at the same time, doing excellent direct service, than by publishing the best books that can anywhere be obtained, — whether translations of foreign works, or books of our own writers, and not merely practical writings, but works of the highest theological character. To do all this would involve a much larger expenditure than our present income makes possible. It would make it necessary to have a bookstore, and to enlarge the machinery which we already have as a publishing house. The time is come when the possibility and advisableness of this may well be considered by the Association.

LADIES' COMMISSION.

The Ladies' Commission on Sunday-school books have continued their labor with undiminished activity and faithfulness, and the result appears in a new supplement to their catalogue. This supplement contains a list of books recommended, having been read during the year.

The new Sunday-school Hymn and Tune Book is also very largely due to their labor.

We desire to renew our expression of grateful acknowledgment for the help they have rendered this Association and the cause.

COLLECTIONS.

At the meeting of the National Conference, in New York, the question of the methods of raising money by the churches, for the support of the American Unitarian

Association, was introduced by a report prepared by Rev. J. F. W. Ware; and it was heartily agreed that there should be devised some method for a systematic annual raising of the necessary funds. With this view a resolution was passed, recommending to the churches to take the second Sunday in November of every year for their missionary Sunday, on which day this collection should be taken up. Besides other advantages resulting from this plan, much help was anticipated from the consciousness of acting all together, and from the stimulus which this feeling would create.

It was understood at the time, that the advantage of this method could hardly be tested that particular year, because the day designated was so near at hand, and because many of the societies had already given in their contributions. But it was deemed best to inaugurate the system at once. The result was, that collections were taken on the proposed day in fifty-eight different societies; and the amount raised was $17,000. Including this amount, the whole sum contributed during the year has been $42,000. There is one thing in connection with the year's record which deserves mention, and is very encouraging, as showing the extending interest in our work. During the year, one hundred and seventy different societies have contributed to our funds. The largest number that ever contributed, in any one year before, was one hundred and forty-one. Thus, although the amount has been far short of our desires, and short of the standard of 1865, the *universality* of the contribution has greatly exceeded any thing hitherto realized. It is needless to say that the amount has been wholly inadequate to our requirements. There is hardly a direction of our effort in which we are not continually tantalized by the sight of great opportunities, which lack of means makes us unable to embrace.

RELATIONS WITH LIBERAL CHRISTIANS ABROAD.

A pleasant feature of the year's experience has been the growing intimacy of our relations with liberal Christians and liberal Christian organizations in other parts of the world. With the British and Foreign Unitarian Association, and other Unitarian organizations and individual ministers in England, we have had frequent and helpful communication. We have exchanged publications with them to an increasing amount, and have found in such exchanges mutual advantage. We are happy to present, in connection with this report, a letter * from the secretary of the British and Foreign Association, which illustrates the pleasant relations existing between us.

We have regularly sent copies of our "Monthly Journal" to many of the prominent liberal thinkers in France and Germany; and this has led to pleasant acknowledgments from several of them, who have expressed their interest in our movements and our position, and their desire for closer sympathy. We append to this report a letter * from Switzerland, written on behalf of the Liberal Christian Union recently organized there.

At the meeting of the National Conference, in New York, a resolution was passed, recommending the establishment of an American Unitarian Church, or mission, in Paris. Correspondence was had with many of the prominent residents in that city, and interviews with those familiar with its condition. And on the occasion of the visit to Paris of one of our vice-presidents, he was especially charged with the request to investigate the matter thoroughly, and report on the expediency of our undertaking a mission there. He had interviews with those most interested and most competent to judge, and his report has coincided with the best ad-

* The correspondence here referred to will be found in the June number of the Journal.

vice we have had from other most trustworthy sources; viz., that under present circumstances it is not advisable to attempt such a movement as was proposed. But the manifestation of interest and sympathy by us has been cordially received, and it is believed it will be productive of good.

The occasion of the tercentenary celebration of Unitarians in Hungary led us to send to that body a letter of greeting and congratulation. This letter met on its way a letter written almost simultaneously from them to us. Since then other letters have passed between us. The friendly relations thus begun have been increased by the visit among our brethren in Hungary of Rev. Mr. Dall on his way from India. As a result of our correspondence with the Hungarian Unitarians, we have caused to be translated into German selections from Channing, and other of our writers, which we proposed to send to them for gratuitous circulation.

II. Besides the other considerations which prompted us to accept this opportunity of service, we were glad to believe that the thoughts of our writers, developed under the influences of American life, might be of service in other countries, just as their best thoughts have been to us. Up to this time there is hardly one of our writers, except Dr. Channing, who is known even by name on the continent of Europe. And we felt it would be a matter of rejoicing if we could be instrumental in giving them a wider range of influence than our own language renders possible, and thus do something towards making American Unitarianism more widely known and recognized in the department of religious thought and activity.

This reference to our relations with Unitarians abroad leads us to say a word further, and in conclusion, in regard to a consideration which not only in this feature of our action, but in our whole policy, has been very prominent in our minds. It is this: viz., that the present con-

dition of religious thought in the world makes the great work of liberal Christian organizations not so much that of extending liberal views, as that of compacting and rendering effective the amount of liberal sentiment which already exists. The tendencies everywhere are to free thought. The alienations of those now connected with other religious bodies are daily more marked and numerous; there is a vast and increasing body of intelligent people connected with no denomination who are in sympathy, so far as their religious ideas have been developed, with our Unitarian faith. And these multitudes, now adrift from all religious connections, do not permanently enjoy their isolation, but are only waiting for some fellowship, at once broad and genial, so as to assure them sympathy, and strong, so as to assure them shelter. For the soul claims fellowship and communion with kindred souls in its work and worship, as truly as communion with its God. Now there are certain laws of spiritual force and attraction which make it inevitable that in order to draw in and influence and benefit this element of Christendom, there must be some well-recognized and prominent nucleus or system, embodying the ideas of liberal Christianity with which this great mass are already measurably in sympathy, and that this nucleus shall have some potency and prestige.

We have felt that it is not unreasonable to hope that Unitarianism is to be that nucleus, and to find in that its mission. Accordingly, while acting as far as our means have allowed in the usual methods of missionary activity, we have constantly looked beyond them at something larger; we have regarded the mere multiplication of churches by no means the most important service and aim, or the best indication of our progress. We have aimed, as has been said, to augment the feeling of unity and to strengthen our alliances with fellow-believers in

other parts of the world. We have aimed to perfect the organization of our own body, and to centralize as far as practicable its working energies; the same motive is at the basis of what has been said in regard to more extended operations in the department of publications, and to the disposal of our working forces. When we consider the mighty spread of free thought, which is so apparent and testified to by so many indications, we have no concern as to the multiplication of our churches if in other ways we so commend our Unitarian name and organization, and strengthen it and establish confidence in it, that those in virtual sympathy shall accept it as the centre round which to gather.

All this is respectfully submitted.

LIST OF BOOKS COMPOSING THE FREEDMEN'S LIBRARY.

Pilgrim's Progress. By JOHN BUNYAN.
The Land and the Book. 2 vols. By THOMPSON.
Southey's Life of Wesley. 2 vols.
Smith's New Testament History.
Paley's Natural Theology. 2 vols.
Child's History of the United States. 3 vols.
Wood's Natural History.
Pursuit of Knowledge under Difficulties. 2 vols.
Cecil's Book of Beasts. 3 vols.
Wonders of Science. By HENRY MAYHEW.
Mineralogy and Geology. By HOOKER.
Hooker's Natural History.
Child's Book of Nature. By HOOKER.
John Gay, Work for Winter. 4 vols.
John True.
Æsop's Fables.
Rollo Books. 6 vols.
Fire.
Air.
Water.
Sky.
At School.
At Work.
Ancient History.
History of England.
Robinson Crusoe.
Boyhood of Great Men. By S. G. EDGAR.
Footprints of Famous Men. By S. G. EDGAR.
Memoir of Dr. Channing. 3 vols.
Works of Dr. Channing. 3 vols.
Formation of the Christian Character. By HENRY WARE, Jr.
Lectures to Young Men. By W. G. ELIOT, D.D.
Lectures to Young Women. By W. G. ELIOT, D.D.
Book for Freedmen. By Mrs. L. M. CHILD.

WESTERN SECRETARY'S REPORT.

In presenting a report the work done in our Western field of labor, I shall embrace a period of fifteen months, that being the exact time I have held the position of Western Secretary of the Association. This extends from February, 1868, to May, 18 9.

During this period, twelve new churches have been added to our former number, several of which occupy very important positions and are already strong in numbers and influence. It includes the church at Indianapolis, Kansas City, St. Joseph, Davenport, Genesee, Sheffield, the Third Church in Chicago, and churches in other places of almost equal importance. Eight of these new churches have settled pastors, and a majority of them will be self-supporting after the first year of their organization. Some of them have been self-supporting from the beginning.

A number of our older churches have been strengthened and encouraged by the sympathy extended to them on behalf of the Association by an occasional visit from the Secretary, or some one acting as your missionary; and so have been carried along through a season of weakness and trial. Outside of our established churches, there are forty-five places where preaching has been maintained a portion of the time, and in some of which Sunday schools are organized and supported. A majority of these are new points where we have obtained a hearing for the first time, sold our books, and scattered tracts and papers.

It has been my work to visit new places, preaching on Sunday, and assisting in the organization of churches and Sunday schools; to find ministers for vacant places, and

places for unemployed ministers; to conduct a large correspondence relating to these matters and to the circulation of our books, tracts, and papers. While engaged in this work, I have travelled 16,857 miles, during the last year; I have written 1,083 letters relating to this work; and I have preached and lectured in forty-two places in ten different States.

The amount of missionary work performed by others in the employ of the Association, I can hardly estimate. Thirty-three different ministers have been employed for periods varying from one Sunday to six months, and have rendered missionary service in forty-five different places. In this way we have had the help of some of our best preachers in new fields, and have been able to get a large hearing for our views among strangers.

For the last ten months I have given a good deal of attention to selling the publications of the Association, and distributing the tracts and papers. We have had a full supply kept on hand in Chicago, and from this point have sent them out through booksellers, clergymen, and students, through all the Western States.

There are now thirteen different points where they are kept on sale. During the last ten months, the sales have amounted to $1,284.61; and I think they are steadily increasing. The books for which there has been the greatest demand, are Noyes's Translation of the New Testament, Norton's Translation of the Gospels, Martineau's books, Ware's "Home Life," Hedge's "Reason in Religion," Clarke's books, and the Sunday-school books published by the Association. The various Hymn and Tune Books are being quite generally introduced among our churches; and the new Sunday-school Hymn and Service Book, to our Sunday schools. It seems to me

that no better service can be done by the Association in publishing books, than by preparing the very best reading matter for Sunday-school libraries and publishing it in a cheap and attractive form. There is no field that needs more careful and judicious culture than this. The call for a higher class of books for children and young people is very large and earnest. Why cannot we be constantly laboring to satisfy this demand, bringing out at least half a dozen really good Sunday-school library books every year?

According to agreement made with the Association at the time of my appointment as Western Secretary, all money received by me for preaching was to be credited to the Association. In new places I have generally received nothing or simply enough to cover travelling expenses, and also when preaching to feeble societies, or to those discouraged and needing counsel and sympathy: in all such cases my services have been given "without money and without price." But whenever I have preached for the older and more firmly established churches, they have given me the usual compensation. I have received for such services the sum of $725, which has been credited to the Association on my salary.

Since the 1st of November I have given much time to the work of building up a third church in Chicago. I have preached for this new society nearly every Sunday, and for the last two months have received $30 per Sunday. This new enterprise has now become fully able to support worship without assistance. It is already strong in numbers and influence. Its current expenses have been provided for during the present year by the contributions of its members, and in future I think you will find it an active and efficient supporter of the work in which the

Association is engaged. It requires the services of a settled minister, and the field which it affords for labor and growth is certainly a very inviting one.

In closing this brief report, allow me to say that the most important work now before us in the West is the planting of new churches. We need to bend our efforts mainly to this special business, to fix upon those places where there is the greatest promise of growth and influence, and occupy them as rapidly as possible. And in this work we need men of experience and of ability, — men who are able to present a rational Christianity in a forcible way, and to organize liberal sentiment and make it an efficient and aggressive power. If we can lay hold of such men and plant them in such places, I see nothing in the way of a very large growth in the West. The greatest difficulty we have to encounter is the want of men who can do this work.

C. A. Staples.

The Report of the Executive Committee having been read, Thomas Gaffield, of Boston, moved its acceptance and spoke as follows: —

Remarks by Thomas Gaffield, Esq.

We cannot fight a good fight against the errors of a false theology, or the sins of the world, without the means of providing for our noble army of spiritual helpers and gospel soldiers and their appointed leaders, who have given us this morning so good a report of their last campaign. A survey of the field presents three simple and practical questions: —

1. What are the needs of the American Unitarian Association?

2. What is the ability of the denomination to supply these needs?

3. What are the best means of bringing our people to a full

realization of their present grand opportunities, and of enlisting the wealth and power of the denomination in an open, earnest, and generous support of the glorious work of the Association?

I. What are the needs of the Association? They coexist and are coextensive with its providentially appointed work. They go beyond the actual results accomplished, because its work is cramped, and its sphere narrowed, by the diminished amount in the treasury. With what the Association has, it does all that it can. If it had more, its usefulness could be increased to an almost unlimited extent. The "Monthly Journal" tells of the fidelity of its Board of Directors, of their monthly meetings, and of the doings of its able sub-committees, showing what a great work is accomplished year after year, and month after month, in the West and South, in our own and neighboring States, and in other lands, by the printed words, in book or tract, of such departed saints as Buckminster, Channing, the Peabodys, and the Wares, and such living ones as Drs. Walker, Gannett, Bellows, Osgood, Bartol, and a rich list of other noble names, too numerous for mention here, whose works constitute a religious literature unsurpassed, — nay, sir, without contradiction or want of modesty, may we not say, unequalled by that of any other denomination in our land? While we may be honestly proud in its possession, let us humbly remember, that when our blessings as a denomination or as individuals are the greatest, our obligations are the deepest; and let us feel the obligation to send the fresh and inspiring words of this literature of liberal Christianity to bless and illuminate the dark corners and spiritual waste places of our land.

Not only has the printed word been sent by the thousands of pages, but the helping hand with material aid has been extended towards many a young and growing church, weak and needy it may be to-day, but which, by our timely assistance, will become to-morrow a centre of blessing and religious life in distant parts of our land.

And the living messenger has been sent with the words of the Spirit, and the gospel Word, to our scattered brethren and

sisters all over the land, calling for that true spiritual nourishment which shall lead to everlasting life. And the cry still comes, in daily and hourly missives to our secretary, from all parts of our great and growing country, for more precious words of truth, more precious gifts from our bounty, more precious messengers of holiness and peace, carrying comfort and refreshing from the ever-flowing fountain of the Father's love, and new inspiration and life from the Word of the great Teacher.

Seventy thousand dollars were spent, and well spent, in one year in answering these calls. Such a sum could not be spent last year, simply because it was not received from the churches. But not only seventy thousand, but a hundred, or five hundred thousand dollars could be spent, and well spent, if it were placed in the hands of our Executive Committee. More calls were unheeded, or half satisfied, than were responded to, because of the lack of means to render full assistance. Shall we listen to these loud and yet unanswered calls? Shall we neglect our providential opportunities — the most glorious ever given to any denomination — to go in and possess the land? The answer to this question brings me to the second point.

II. What is the ability of our denomination to supply the needs of the Association? We have more than three hundred churches, and in our communion we have a vast amount of the wealth and intelligence of the land. But what are we doing? Let me, before I go further, say that no denomination in our land, in my opinion, does more than ours for the great Christian, philanthropic, and benevolent movements which rise above party and sect, and provide for the happiness and comfort of the freedmen in the South, the insane, the blind, the poor, the outcast, all around us. Let me add, also, that no people do more than ours for colleges, churches, and benevolent movements outside of their own denomination, from the very fact of our liberality and our dread of sectarianism. Many a strong and liberal-hearted Unitarian, like Amos Lawrence, has contributed largely in this way, to show that he would not be confined by the narrow bounds of sect in his munificent charities. I will venture to say, that it would be considered an

almost unpardonable sin, and worthy of excommunication, if any of our Baptist or Orthodox brethren should give to our churches and our treasuries what some of our liberal Unitarians have done for theirs. So that when we read a statement of the large sums given to a good many churches, missions, and colleges of the so-called evangelical orders, we must remember that the contributions of liberal Christians are included, and that in this business the doctrine of reciprocity is ignored. But throwing aside the gifts of our liberal brethren, in the direction I have named, it is not to be denied that our people do not give what they ought to our own various denominational organizations. It is not easy to obtain exact statistics of what other denominations are doing for the spread of their views of religious truth at home and abroad. But we all know enough to stimulate us to duty, if not to shame us for our neglect, and to stir us up to good works, corresponding in some measure to our ability, our intelligence, and our wealth. Do you not know, sir, of single churches of other denominations in our city who, in one year, have given for the cause of foreign missions alone as much as our whole denomination gave ten or fifteen years ago for the work of the American Unitarian Association? And when some one waked up and proposed to raise $25,000 in one year, many of us thought it a high figure; and when Dr. Bellows, in that interesting convention held in this place in 1865, desired to make it $50,000, and my friend Kidder, in the enthusiasm and warmth of his heart, doubled the sum again, and said that we could and should raise $100,000, it seemed, if not the height of folly, at least beyond the bounds of all reasonable expectation. But the result showed that this enthusiasm and this zeal were just what we wanted. It proved not only the ability, but the willingness of the denomination, when properly called upon, liberally to respond. More than $100,000 were raised in a few months.

Less has been raised since that year, although we have not only the same, but new and ever-widening, fields of usefulness opening before us. What was done in 1865, or something similar in character, needs to be done year after year. Our people were awakened then, and did well. They need to be

awakened again, and to do more and better than ever before. And this brings me to my third point.

III. What methods shall be adopted to make our contributions bear some just proportion to our ability and our needs? The Association must do its part, and start the work by issuing annually a brief and telling circular, setting forth what it has accomplished in the past, and what plans it proposes for future usefulness, and making an earnest appeal to the liberality of our people. Organization and order must characterize all our movements, if we would accomplish success in this or any other good undertaking. The Conferences should aid promptly in the suggestions of the circular. The churches should act in union and hearty co-operation with the Conferences to which they belong. And each church should set its machinery in motion to produce the desired result in a regular and liberal contribution to the funds of the Association. And what should this machinery be? It may or it may not be well to set apart one and the same sabbath day, on which all of our churches shall take up a contribution for the Association. But I think it would be better to adopt this plan. Let each church set apart some sabbath day, in whatever season may best suit its convenience, for the especial consideration of the claims of the Association. Let the pastor preach an earnest and appropriate discourse, or, if it be possible, let our good Secretary occupy the pulpit, and deliver one of his practical, interesting, and convincing appeals to the people. Then let the pastor of the church supplement his appeal by another, warm from his own heart. Then let a special meeting of the congregation be convened immediately after this service, or on the succeeding sabbath, but better on the same sabbath, while the subject is fresh in the minds of the people, and let a layman preside, and let laymen speak, and let all get warmed up on the value and great importance of our work. Then the contribution can be taken up by the aid of the cards provided by the Association. Or, what is full as good or a better plan, the gathering of the offerings of the people may be intrusted to the committee on charities of the church (for there should be such a committee in every parish), or to a special committee composed of the

Mr. Baldwins and Mr. Kidders of the society, whose appearance in anybody's house or counting-room, with their warm hearts and convincing advocacy of any good cause, is sure to bring out a generous check or a liberal roll of greenbacks. If in any of our churches there is not some such man, or set of men, there is something wrong in pastor or people; and no permanent spiritual growth or prosperity can be predicted of such a church. In the last analysis, our hope in this, or any great work, must rest upon personal efforts, upon individual zeal and enthusiasm, upon the Mr. Baldwin or Mr. Kidder, with the cause in his heart and a contribution book in his pocket, ready to come out just at the right moment, speaking earnestly to his brethren and sisters of the parish, in the quiet of their own homes rather than the silent contribution-box, which sometimes receives too small an offering from the rich man's abundance.

Let me say a word to our ministers about the fancied dread, on the part of laymen, of the contribution-box, or calls of the committee on charities in our churches. There is wealth in almost all of our churches; and there is liberality, latent liberality, in them all, whether rich or poor, or moderately blessed with this world's goods. But this latent power is not called out as it ought to be in many instances, from a fear that the aiding of works of benevolence abroad will prevent a proper regard for these works near home. Depend upon it, there is nothing which more dwarfs the growth of any religious society than this fostering, on the part of the ministers, of an unwillingness to increase the calls upon the benevolent impulses of the people. There is not only abundant ability, but a cheerful willingness, to give among our people, when any worthy object is presented in a worthy way. Do not dare then, I say, to stand between the liberal impulses of your people and the loud calls of any noble Christian work. Be not afraid, that if you urge them earnestly to give as the Lord has blessed them for others' welfare, they will neglect the needs of their own church and their own minister. Possess yourselves, and inspire them with a high view of Christian benevolence; make the rich man, as the steward and almoner of God's bounty, feel richer and

happier every time he empties his purse at the call of the needy individual or needy institution; make the man of moderate means curtail his expenses, that he may enjoy the greater luxury of doing good to others; and make even the poor widow repeat again, in the gift of her two mites, the immortal story of the gospel; and depend upon it, my good brother, instead of thinking less of their own church and their own pastor, they will thank him for his courage and fidelity; and, while looking after the material comfort or spiritual happiness of their less favored brethren in our own and other lands, they will remember that charity begins at home, though it does not end there, and they will ask what is their duty, and do what they ought for the sheep and lambs of their own flock, and for the good and faithful shepherd of the flock.

Mr. President, the whole secret of our financial success, or success of any kind, lies in a nutshell. We need a live Association, with a live Board of Directors; and we have these already. We need auxiliary Conferences, which shall be alive to the needs and the importance of our work. The Conferences need live churches. The churches need live ministers. The ministers need to be seconded by live men and women. We think and we preach that we have, in our liberal Christian views, "the Way and the Truth." Let us advance a step farther, and show, by our righteous practice and liberal deeds, a little more of "the Life." Let every pastor and every layman awake to a full realization of our glorious opportunities. Let every brother and every sister do his and her duty, and our treasury will be replenished, and our work will go on to a more glorious consummation than it has ever yet accomplished, in the Christianizing of our own land, and in blessed and blessing missionary labors beyond the sea.

REMARKS OF REV. E. E. HALE.

I understand Mr. Gaffield to move the acceptance of the report, and I second that motion. I was charged by a good many friends, sir, in connection with seconding the report, to say something of the propositions made therein for the very large extension of the literary work of the Association. I

understand that it is earnestly desired by the gentlemen who have had our affairs in charge, that the policy which they have blocked out shall be indorsed by this meeting, if the convictions of this meeting go with theirs, or, if not, that some check shall be put upon the enthusiasm which has found expression in the report of the Secretary, and which indicates the line upon which they are likely to move in the course of the next year. Their idea is based upon the report of the Treasurer for the last year, which shows that the receipts for publications have been sufficient, or nearly so, to meet the expenses of that department. Their idea is based upon the universal demand for a broader, deeper, more liberal, and latitudinarian study of theology. Their idea is to create, in connection with this Association, a real Publishing House, a real Board of Publication. I will read a special resolution bearing upon a part of this great work, and occupy the few moments which remain to me in its advocacy, and hope it will call forth some expression of opinion from other gentlemen here present.

Resolved, That the Unitarian movement in America ought to be represented by a literary, scientific, and theological Review, such as may command the respect and sympathy of the liberal Christian public; that this Review should be issued under the auspices and at the charge of the Unitarian Association; that the Executive Committee be directed to take measures as soon as possible for the establishment of such a Review; and that, as the basis for its publication, they be requested to make such arrangements with the proprietors of the "Christian Examiner" as may unite that journal, which has so ably represented us in the past, in the journal now proposed.

I suppose that everybody in this church will agree with me that the method which anybody uses now, who has anything to say which he wants to say with power, persistency, and effect, is the Press. I suppose that everybody will agree with me that for those graver considerations which need to be recollected more than twelve hours, such people use, not the butterfly wings of the daily press; but the journals that are published once a month, once in two months, or once in three months; that the monthly, the bi-monthly, or the quarterly journal is the

medium which this age has discovered for imprinting what it has to say upon the minds of those who are to receive it, and for producing the widest and deepest effect, at once, among thinking men.

We have attempted, sir, in a good many little experiments, in one way and another to do something of this kind; and now that we have aroused ourselves to an understanding of our denominational position, now that we know that something more is expected of us, as has been so well said in the report, than the mere discussion of denominational details, it seems, not only to a few of us, but I think I have a right to say to all of us, that the time has come when the denomination, as a denomination, should be represented by a review, which shall assert itself all over this country; which shall take the full work of a great review into its hands, and at the same time shall be so varied in its literary character that it shall introduce its riches into every home, and be welcomed, not by the learned only, not by scholars only, but by the thinking people of this land.

It is not enough remembered that our constituency is not the constituency of three or four hundred Unitarian churches alone; it is not enough remembered that our constituency is not the constituency of the few thousands of liberal churches alone; it is not enough remembered that our constituency is, at the very lowest count, more than half the people of America, who are not connected, and will not connect themselves with any of the close-tied churches of the past, or with the creed-bound organizations of the past, and who look to our writers, to our publications, to our machinery, for the light and life which are to lift them above the plane on which they have been standing or sleeping. That is the constituency which we want to reach. How shall we reach them? At the present moment the "Christian Examiner" maintains — admirably maintains — the position which it has maintained for more than forty years; but we want to maintain a position which shall give us a vantage-ground vastly beyond that which is possessed by the writers and editors of the "Examiner." The "Examiner" has at the present time the same circulation which it has had for forty

years; a circulation among the well-understood Unitarians, the people who know themselves as Unitarians, the people who, I had almost said, do not need to take the "Examiner;" they are the people who take it and read it. But for giving us a circulation such as is gained by the great journals of this day, not so much because of the height of their thought as because of the immensity of their influence by the width of their circulation, for giving to those gentlemen in this audience, and to those ladies in this audience, who ought to have an opportunity to express their best and highest thought, not to one or two thousand, but to a hundred thousand, or five hundred thousand of the people of this country, — for giving us that circulation, I say, the action of a central Publishing Board is necessary, and our Publishing Board ought, as I think, to be committed to this interest; and I ask this meeting cordially to second the proposition, and direct the committee to carry forward this plan, that the Board to be elected to-day may have no hesitation in regard to the course to be pursued.

The question was then put on the acceptance of the report of the Executive Committee, and carried.

The question being on the adoption of the resolution proposed by Mr. Hale, it was again read; and Rev. A. D. Mayo spoke in its support.

He was followed in the discussion of the same subject by Rev. R. P. Stebbins, D.D.; Rev. Crawford Nightingale, Rev. S. G. Bulfinch, D.D.; Rev. H. C. Badger; Rev. C. H. Brigham; Rev. H. W. Bellows, D.D.; Rev. Charles Lowe; Rev. Francis Tiffany; Rev. George Osgood. The entire debate may be found in the "Christian Register," of May 29; and inasmuch as our space will not permit us to print it all, and as we shall hereafter find occasion to give some summary of the considerations for and against the proposition, we will not attempt an abstract of this discussion.

Finally, on motion of Rev. Dr. Bulfinch, it was voted,

"that the whole subject be referred to the Executive Committee, with full authority to act in accordance with the resolution, or not, at their discretion." At an early period of the morning, the discussion was interrupted for the purpose of hearing the report of the nominating committee. Rev. GEORGE L. CHANEY, on behalf of that committee, submitted the following list of nominations: —

EXECUTIVE COMMITTEE.

Hon. THOMAS D. ELIOT . . . . . *President.*
HENRY P. KIDDER, Hon. SETH PADELFORD . . . . . *Vice-Presidents.*
Rev. CHARLES LOWE . . . . . *Secretary.*
GEORGE W. FOX . . . . . *Assistant Secretary.*
Rev. CHARLES H. BRIGHAM . *Assistant Secretary for the West.*
CHARLES C. SMITH . . . . . *Treasurer.*

Directors.

Rev. ROBERT COLLYER.	Rev. JOHN F. W. WARE.
Rev. EDWARD H. HALL.	WILLIAM CHICKERING.
Rev. GEORGE H. HEPWORTH.	Hon. FREEMAN COBB.
Rev. LEONARD J. LIVERMORE.	WILLIAM CROSBY.
Rev. RICHARD METCALF.	MARTIN P. KENNARD.
Rev. GRINDALL REYNOLDS.	ARTHUR T. LYMAN.
Rev. ABRAM W. STEVENS.	GEORGE O. SHATTUCK.

On motion of Rev. Dr. STEBBINS, a committee of three was ordered to receive, sort, count, and report the votes; and the following gentlemen were appointed by the chair: Rev. G. L. Chaney, Mr. Gaffield, and Rev. G. H. Young.

At the expiration of the hour fixed for the closing of the polls, Rev. Mr. CHANEY reported that the above list of officers had been elected.

Rev. E. E. HALE then introduced an amendment to the By-Laws of the Association, which had been proposed by him at the last annual meeting, as follows: —

Resolved, That the By-Laws be so amended as to reduce the number of directors chosen at the election of 1870, and afterwards, from fourteen to nine.

After discussion by Rev. E. E. Hale, Rev. A. D. Mayo, Rev. J. F. W. Ware, Rev. Adams Ayer, Rev. A. P. Putnam, Rev. J. W. Thompson, D.D., Mr. G. W. Fox, and Rev. W. G. Scandlin, it was voted, on motion of Rev. H. F. Jenks, that this matter be referred to the next meeting, and that the consideration of it take precedence of all business except the reading of the reports of the Treasurer and Secretary.

Mr. Chaney offered the following resolution, stating that he did not desire discussion upon it at the present meeting, but offered it in order that fair warning might be had of action in regard to it next year: —

Resolved, That the admission of women to the board of officers of this Association is desirable, and is hereby recommended.

Arthur T. Lyman, Esq., moved that the President have authority to appoint, during the year, two auditors for the Treasurer's accounts for the current year: which motion was adopted.

Mr. Scandlin moved that a committee of five be appointed to nominate a list of officers for the next year, and that that committee report the list, two weeks before the annual meeting, through the "Liberal Christian" and the "Christian Register," in order that members of the Association who desired to vote for others than those recommended could have an opportunity to come together and confer before the time of voting.

This proposition was discussed by Rev. H. F. Jenks, Rev. S. C. Beane, Rev. E. E. Hale, Rev. Dr. Stebbins, Rev. Dr. Thompson, and others, and was finally agreed to; the President being authorized to appoint the committee, and to report at his convenience.

Mr. HALE moved that at the next meeting of the Association the polls be opened for two hours, and a committee of the body be in attendance to receive the votes of the members.

On motion of Mr. STEBBINS, the proposition was amended, so as to provide that the polls shall be kept open from eleven to one o'clock, and carried. The meeting then adjourned.

PUBLIC MEETING.

ON Tuesday evening a public meeting of the Association was held at the Music Hall. After prayer by the Rev. John H. Morison, D.D., of Milton, and the singing, by the audience, of the hymn beginning, —

> "Come, thou Almighty King!
> Help us thy name to sing,"

the President, Hon. Thomas D. Eliot, spoke as follows:

ADDRESS BY HON. T. D. ELIOT.

"Give thy good word success." That we have just sung, and for that we have assembled here to-night. It is to do and say what we may to give that word success, that this meeting, the continuation of our annual anniversary, the forty-fourth of our denomination, has been called to-night. And what have we done? We have come to-night, my friends, not to transact business; what we shall say will terminate with no vote; nevertheless, we have assembled that we may do that important part of our work which is in the word by which we may be justified, and by which we may be condemned. In conversation, the other day, with one of the most scholarly and able clergymen of the Orthodox Congregational society, he said to me, in reference to the action of the past year, mainly, "You men of Boston, the clergymen and the laymen, have done more than

all the other denominations together." Now, we are not in the habit of boasting, and I do not say this for the purpose of claiming for ourselves any thing, for God knows we can boast but little, we can claim but little, properly; nevertheless, that which is true may well be stated, and I say what I believe to be true, that, during the last few years, but especially during the year which has just now passed, we have in our various spheres as a denomination, the clergymen and the laymen, begun a work upon a line which must result in the greatest good to the greatest number; and that is what we are to try to do in the future.

This last year has been one of wonders in the material, political, moral, and spiritual world, and all the progress of the year tends toward liberalism. See the Pacific Railroad, — the completed work of this year, bringing together the East and the West; more than that, bringing together the old East and the new East by way of the West, and enabling our brother in New York to exchange pulpits with him of San Francisco, and not lose a Sunday upon the way! See the theatre-preaching, which has until now been an experiment, but which has been demonstrated to be a success; that great work, opening another way, better than any railway, to the Father's house, — "the way, the truth, and the life," — to thousands upon thousands of our fellow-men; a work which we, as liberal Christians, surely may claim to have begun and earnestly carried on; a work which, in the Report made to-day by the Secretary of our Association, was stated to be yet somewhat "experimental"! "Experimental" in one regard, surely, since we know full well that it will not be sufficient for us to come here Sunday night after Sunday night to call in from their various homes the thousands that are not in the habit of enjoying religious worship, and stop there. And the work of the Young Men's Christian Union, growing out, as it has, from the necessities which the theatre-preaching somewhat developed, is another of those works of this year to which we may well refer. I went into the rooms of our Young Men's Christian Union to-day. I suppose many, perhaps most of you, have done so too; if not, it seems to me that we owe it to ourselves and owe it to them that we should go, that we may see for ourselves somewhat of the plans that these

young men have been for the last year carrying out here in your midst. That is one of the signs of progress of the last year. If we look farther West, we find a sign of progress, and a proof of it, that may perhaps commend itself to the liberal men of the East. I refer to the work of the Young Men's Christian Associations at Chicago, and, more recently, at Milwaukee, teaching to the liberal Christians of the East the great fact that, upon the Sunday, there may be opportunities afforded to men, who otherwise would avail themselves of the ordinary amusements of Sunday, for usefulness and profitable instruction. Our Legislature will be wise if it heeds the action of the Young Men's Christian Association in this regard.

All these things, whether proofs of material progress or of spiritual growth, tend to establish more strongly and firmly the idea of liberalism in the land, — liberality of thought, liberality of act, — tend to keep down all that is narrow, tend to encourage all that is free, all that is generous. It has been said that, during the past year, the Bible has been more carefully read than before. How that may be, you, perhaps, can judge. Certainly, there has been a battle over the New Testament, fought with an energy and a zeal unknown, almost, since the days of Tyndale, who said, when he was yet a youth, that if God spared his life he would "cause the ploughboy to know more of the Scriptures than the Pope of Rome." Tyndale had a hard time of it in his day, and found no standing-place in his own land from which he could publish the Book; but he did succeed, and although he did not live to verify the prophecy he had made, yet those who came after him were aware that the life of Tyndale had not ceased when the breath left his body. The ploughboy may well now, wherever he goes and whatever he may be engaged in, find the Bible at hand. I say that the tendency of all this is, not only to extend the idea of our liberal church, but it also has had the effect of making restraints of all kinds irksome. Men want to be more free in thought and in action, and while there is an advantage in this, — yet it has been said that there is sometimes danger from it, — men insist upon thinking as they want to think and doing as they want to do: sometimes, possibly, more than may be prudent. I do not suppose that it can be said with truth that men

"Compound for sins they are inclined to,
By damning sins they have no mind to;"

but yet, in some respects, it does seem as though men were ready more or less to justify somewhat their own errors, or their own opinions, or their own shortcomings, by setting off against them the shortcomings of others. You saw the other day that an Episcopal Bishop, after dining with Admiral Farragut, offered his guest a cigar. The Admiral looked at him, — "No, Bishop," said he, "that is not a weakness of mine. I don't smoke; but I swear a little sometimes." Now this matter our ministers must see to; but these signs of progress, and these facts to which reference has been made, and which I now allude to in passing, because I hope they will be referred to by the speakers who will follow me, all tend to establish one great fact, and that is, the universality of the love of God. And if we can only contrive, during our brief stay upon the earth, to do something or to say something which will induce others to do something that will make plain that great doctrine of Jesus, if, as a denomination, we can succeed in making that truth plain and practical, we shall have accomplished a great work. The universality of the love of God is something that, although we intellectually admit, we really, practically, with great difficulty, can believe. Jesus taught it when, first, as a young man, he spoke in his own town of Capernaum to those Pharisees who were there, and although the progress that has been made since then may have been great, yet I sometimes think that, if that voice could be heard again in some of our synagogues, they would again be mad, they would again desire to turn him from the synagogue, and expel him from the city. We are very apt to think after all, although we know very well, that no nation and no sect and no class and no condition absorbs the love of God, yet that our own State or our own city — Boston it may be, or our own sect, especially one wing of it, possibly, or our own class — have something more of the out-pouring of the Spirit than the outsiders. We cannot yet understand fully why it is that the widows outside should be fed, or the lepers outside should be cleansed; and if a voice should come to us saying, "There were many widows in Israel in the time of Elias, when the heavens were shut up three years and six months, and

great famine was in all the land, but unto none of them did Elias go, but unto Sarepta, a city of Sidon, unto a woman that was a widow; and there were many lepers in Israel in the time of Eliseus the prophet, but unto none of them did the prophet go but unto Naaman the Syrian," it would be hard for us to understand it, for we have not yet fairly learned that the Syrians and the outside widows are quite as good as those who came down in the true line. The tendency of the work which we have been carrying on has been to establish that great law of the universality of the love of God.

But, my friends, my purpose in standing here is rather to introduce to you those who will address us upon subjects, some of which I have referred to, than of speaking upon them myself; and, without occupying more of your time, I will ask leave to present to you the Rev. Mr. Metcalf, of Winchester.

ADDRESS OF REV. RICHARD METCALF.

I am glad that the first word I am asked to speak to-night is to be in behalf of our extra denominational work, — work outside of our own sectarian lines. I do not undervalue the strictly denominational work, and I am glad that there has been no year since this Association was formed, in which that work has been more thoroughly, persistently, and faithfully performed. I rejoice in all that is expressed by that name "Unitarian"; in all its exalted ideas of that humanity which is made in the image of God; in its bright hopes of a heavenly world, where, at last, I believe all of God's children here on earth are to be gathered; in the freedom of thought, which it not only allows us, but enjoins upon us; and especially in that perfect goodness and love of God which enable us to look up to him and say, "Father." And yet, because when we hold these points wherein we differ from others too closely to our minds, we are unable to see the points of agreement which are far more important, it is well that we should first and foremost consider that work outside of our denominational lines, which is as useful a work as we can possibly perform. Important as are these denominational matters, the points in which we agree are far more valuable. Underneath all these waves upon which

we look, is the great ocean of Christianity; that Christianity that "flows through all and doth all unite;" the Christianity in which we all agree; the Christianity which is to unite us all in heaven, and ought to unite us here. Therefore, we have, during the past year, tried in our Association to do many kinds of work which do not further the cause of Unitarianism. If you ask us with regard to the money that you have intrusted to our charge, and we have used, whether this or that amount helps along the Unitarian name, whether it builds up Unitarian churches, whether it sends out Unitarian teachers, we say "No; but it does something a great deal better than that: it sends out a Christian influence; it does a Christian work; and it tends to make many more souls, all over the length and breadth of the land, truly Christian; and that is a great deal better than making them simply Unitarian."

We have, as many of you know, devoted a part of the funds that were intrusted to us to the establishment of schools for the poor white children at the South. Those of you who have read in the "Monthly Journal," or in the newspapers, the accounts of this enterprise, who know the bitter opposition with which our agent was first met, who know how completely that opposition has been overcome by the Christian spirit and the Christian fortitude which she has displayed, who know how great a work has been done there, so that those schools established in Wilmington are to be a centre of influence for that whole section of the country, will not feel that one dollar of money given to that noble woman, Miss Bradley, was ill-spent. If any part of the funds intrusted to our care have been devoted to high Christian uses, we feel that we can point to this which has done nothing towards making any one Unitarian, and yet has been one of the glorious fruits of our Christianity.

Then we have considered the wants of another class, who did not ask to be Unitarian, whom we are not trying to make Unitarian, — I mean the class of those who sometimes "swear a little," as our President said, and sometimes swear a great deal. We have established, as many of you know, by the harbor at Holmes Hole, a reading-room for seamen, and we have a missionary there, chiefly supported by the funds of our Association,

who is to labor among the seamen who by stress of weather are driven into that harbor. Not merely our own denominational papers can be found in that reading-room, but the papers of any denomination, for the effort is not to bring them to *our* mode of thinking, but to the *Christian* mode of feeling and acting; and we purpose having our missionary ready not merely to supply, during those long storms, those seamen who are storm-bound, with good reading, but to go to them and speak the living word which may rouse many of them to a nobler and a better life. We think that the influence which he exerts there, and the books, the tracts, the newspapers, with which he supplies the ships there, will be carried to the farthest part of the globe, and that many afar off may be benefited by just the same words which are spoken or distributed at that port. We have a man whom we can safely recommend, one whom we believe to be thoroughly devoted to the work, who will do it faithfully and well; and although his work does not increase the number of Unitarians, yet we think it does increase the number of true, noble men, — of men who trample down their common vices and temptations, men who become masters of themselves, and, wherever they go, try to be upright and honorable. That, also, is a work which we have tried to do in the past, and hope to do in the time to come.

Then much of our literature which we publish is not Unitarian, strictly; it does not aim to controvert the doctrines of others, or, necessarily, to establish our own, but rather to bring men to the love of God and each other; and when we publish unsectarian books, as for instance in the case of the tracts for the freedmen, that were circulated in such large numbers, — when we publish these books, which do not contain one word of any peculiar doctrine of ours, but only the common doctrines of our Master, we feel that we are doing one of the best and noblest works which we are enabled to do by your liberality.

Therefore, friends, while not underrating, or forgetting, the strictly denominational work intrusted to the Association, while we still strive to support feeble societies and to found new ones, while we still send out our Unitarian missionaries who shall preach the Word where there are no settled ministers, while we

send out our Unitarian tracts, which shall reach places where even the missionaries do not go, we keep constantly in view this underlying Christian work which we believe is the most important work of all this Christian work, which appeals to our common humanity, the common religious sentiment in the hearts of us all, — this Christian work, which is to unite us all at last, as we believe, into one family on earth, even as we hope to be one family in heaven.

ADDRESS OF REV. CHARLES H. BRIGHAM, OF ANN ARBOR, MICHIGAN.

Mr. President, and Ladies and Gentlemen, — It is one of the misfortunes of a temporary emigration from the East to the West, that one has to speak of the West as if he had lived there all his life and knew all about it, and was not limited to any particular part of the West. He is asked to speak of the West as if everybody knew where the West was, how large it was, where to begin with it, or where to end with it. Where is the use of speaking of the West here in Boston? Boston is only a suburb of Chicago to-day! The "Christian Register" — the oldest, the most venerable, the most widely known, the most universally respected organ of sound conservative Unitarianism — simply publishes a second edition for Boston. The first edition has been, for some months, upon the tables of the Chicago people before it appears upon the tables of the good people in Boston, who read it regularly as their Sunday reading. Boston is now a suburb of Chicago. Unitarian Boston is a Unitarian suburb of Chicago; and by the diligence of that most faithful and most careful correspondent, called the "Chicago Correspondent" of the "Chicago Christian Register," you are made acquainted with all the details relating to the young churches at the West. It would be impossible for me, set in one place most of the time, at least for the last year, to see what that person, who goes over the whole field, mentally at least, and gathers every little thing in reference to every church at the West, young or old, and sends it to you for your Sunday reading, is able to see.

The Secretary asked me to speak for the West, and when the

President spoke of what Unitarians had done in the East the past year, it occurred to me to say something of what Unitarians have done in the West the past year. They have not established many churches which you see, yet I believe there have been about a dozen new churches established at the West since your last meeting, — near enough to be neighbors, — not more than two, three, or four hundred miles apart. And, where churches have not been established, men have been sent to preach. They have preached in the by-places, they have preached in the high places. Only a little while ago I had a letter from the top of the Rocky Mountains, wanting me, when I came to Boston, to influence the Unitarian Association to send a preacher to Laramie, the great coming city of the Pacific Railroad. I was up there last summer, and one of the very first men who took me by the hand, on top of the Rocky Mountains, with the great snow peaks all around, was a gentleman who said, "I am acquainted with you, sir." I told him I had never seen him before. "Oh!" said he, "I don't know you in that way, but I have read your letters in the 'Liberal Christian.'" — "Do you take the 'Liberal Christian' up here on the top of the mountains, in this fort amid the snows?" — "Yes," said he, "and read it all the time." — "Are you a Unitarian?" — "Yes: I am a Unitarian, and so was my mother before me."

Then I had a letter from a young man, who, three or four years ago, was a law student in the University of Michigan. He told me when he came there he was an infidel, and had no faith in any thing. About a year after that he told me he had got rid of three-quarters of his infidelity, and if he stayed there a year longer he should get rid of the whole of it. He wrote me from Baxter's Springs, in the Cherokee country, which is disputed territory between the Indians and whites, where, by some little by-play, such as they have in New York and in the West, sometimes, the whites have obtained possession of the property which belonged to the Indians, and have established this new city of Baxter's Springs. He said he had established himself in this new city, not yet a year old, but with a few thousand people, and they wanted a church there. There was no church there, and they wanted to begin with the right kind

of doctrine at the start, and then they would have a fair chance with the men who came in there. He sent a petition signed by the leading doctors, lawyers, and merchants in that half-year-old city of Baxter's Springs, asking for the establishment of a church there.

I might go on and mention other letters, some asking for a Unitarian church at places which are not to be found on any map. But not to occupy the time with these incidents of churches that have been established, or in setting forth the churches that wish to be established and ought to be established (which is very large in the whole western country), nor in speaking of the scarcity of clergymen who are willing to give up the comfortable abodes and all the luxuries of dear New England, there is one particular thing that I want to speak to you about to-night, partly because I was charged, by a very modest man, in some way to bring it before the Unitarian friends in Boston. We hear a good deal about the influence of our literature. Sometimes we say things that seem a little extravagant, as when, for instance, one brother spoke of our literature this morning as the best in the world, — better than the literature of any other Christian body. With my rather scholastic leaning to the Roman Catholic literature, I could not quite agree that the whole literature of the Roman Catholic church is inferior to the Unitarian yet; but still our literature is one of the very best things we have; and our literature, as we call it, that is, those few books — instructive books, inspiring books, that our men have written — will go further, will go deeper, will go into places that the voice of no Unitarian preacher can reach. We have, in my judgment, the most effective missionary, in a quiet way, of the Unitarian denomination, in a gentleman who lives very quietly in what used to be a little town in the Alleghany Mountains, beautifully situated in the shadow of those charming hills, where a few of our students go (I wish more of them would go there) to get their theological education, — the city of Meadville. Professor Huidekoper, one of the hard-working professors of that institution, who gives his services without fee or reward to that school, and does all the work of its treasurer, has for the last few years occupied

nearly the whole of his time in sending out all over the western country and to some parts of the eastern country, the literature of the Unitarian body; not the whole of it, I am sorry to say, but a good deal: such as seems to him best and worthiest. In this last year, he has distributed through the West more than 3,300 volumes of Unitarian works. They have not gone, most of them, to Unitarians, nor into the families of liberal Christians. Only a few of them have gone to Unitarian ministers. They have gone to Baptist ministers, Methodist ministers, Congregational ministers; they have gone to Presbyterians, to Campbellites, to Christians, to Episcopalians in many instances, in some instances, I believe, to Roman Catholics. I have read myself, not painfully, but with the greatest delight and interest, some hundreds of the letters that have been received by Professor Huidekoper from all parts of the western country. They come in at the rate of two or three every day. He seldom goes to the post-office without taking out more or less of these letters; has to employ a special secretary to do the work, and is at his wits' end now to find the right kind of a man to do the work, it is so onerous. I have read hundreds of those letters with peculiar interest. Some write: "I have been very much interested in your book; I wish you would send me more." Others say, "I do not know that I believe all the doctrines, but I find them very edifying, very instructive." There are others who say, "I may have occasion to oppose the thoughts I find in the books, but I hope to make a good use of them." But whatever they say, whether it be in the tone of criticism, or in the tone of approval and full sympathy, you may know that these works of Channing, Dewey, and others like them, cannot be read by these Methodists, Baptists, Congregational, and Episcopalian ministers without profit. They will get into their sermons and their conversations; they will not stay upon the shelves of their libraries dull and quiet; they will find their way and work in the congregations to which these men minister. In several instances, I have read in these letters that the writers had been entirely changed in their opinions by the books they had read.

Professor Huidekoper has a fund that enables him to distribute a large number of these books, but the demand is so much

greater than the interest on that fund, that he cannot possibly, even with the greatest discount (it makes all the western booksellers laugh when they see the Unitarian catalogue; they do not know how to sell books at such prices), he cannot possibly supply more than half the calls he receives. He spent, in addition to the interest of the fund, more than a thousand dollars this last year in distributing these books. I want to say to you, friends, that if any of you hear of any wealthy gentleman, any wealthy lady, or any person not wealthy, but full of the spirit, who is willing to assist our friend (who is a very modest man and never asks for any thing) in this enterprise, it will give his heart the greatest pleasure. A lady friend of mine sent him two hundred dollars last year, and that two hundred dollars probably carried three or four hundred volumes into the West, to some of those poor ministers who have the hardest work possible to live and support their families upon the pittance they get.

Now, if any of you feel an interest in this work, which is a sure work, which goes where the voice of the Unitarian preacher cannot go, which reaches homes and churches all over the West, in one place and another place, — if any of you feel an interest in this work, and feel a disposition to aid it, I hope that disposition will be followed by act. There is no work we are doing, sir, which, in the judgment of those who know it, can possibly go so far, reach so many that we cannot otherwise address, or be surely productive of so much good.

It would take too much time to speak of all the demands for our literature in the West. I can only say that, aided by a friend in Boston, I gave away to the students who came to Ann Arbor last year, from all parts of the West, more than eight hundred volumes. They were eagerly received. Every thing we can publish will be eagerly received. They are not afraid of any kind of literature. They will take conservative books or liberal books. They do not ask what opinions are expressed; they only ask whether they are free, interesting, earnest; and if they find freedom, earnestness, and power there, they will be influenced by the opinions, and will take the good and leave the harm.

SPEECH OF REV. HENRY W. BELLOWS, D.D., OF NEW YORK.

Christian Brethren, — We are here to consider, mainly, I suppose, our duties and our interests as Unitarian Christians. We are Christians, thank God! and, as Christians, united with the whole Christian world; and, I trust, from the depths of our hearts, interested and moved in every fibre of our being by all the progress, by all the faithful labors, by all the successes, of all those who, under whatever forms of imperfect statement, of imperfect and undeveloped history, are yet doing their utmost to promote the glory of God and the triumphs of the gospel of Jesus Christ. But, if we sympathized in every respect with these great and somewhat united Christian bodies around us, if we were in perfect sympathy in all respects with Christendom at large, why should we have Unitarian Christians at all? Why should we organize for any work as Unitarians? What would have brought us here to-night? What would send us home to labor in the special fields of Unitarian Christianity, where God has appointed to us our lot? It is because we have been compelled by experience, mental or moral illumination, spiritual progress, as we hope and believe, to abandon many things thought true by others, to oppose many other things which we think to be erroneous, false, and injurious. It is for that reason that we are here specially as *Unitarian* Christians; because, if we are to be Christians at all, we can be nothing but *Unitarian* Christians; and if we are to make Christians at all, — Christians for whom we are willing to be responsible, — the only kind of Christians that we can make, the only kind of specifically Christian work that we can do better than anybody else, that we alone can do, and which we may safely confine ourselves to doing, because the Christian world at large is doing its own work in its own way better than we can do it, is to make *Unitarian* Christians. And that, as it seems to me, is the whole of our Christian duty. Our Christian duty is to make Unitarian Christians, because it is the only kind of Christianity that we know any thing about, fully believe in, and think to be the highest type, the only type, that we can give our hearts to wholly, completely, and unreservedly; the only kind of reli-

gious work in which we can engage with all our souls, with all our minds, and with all our hearts.

I am not one of those advanced persons who feel themselves to be superior to all denominational and party considerations. I believe that Almighty God himself is not disregardful of denominational and party associations. I believe he has laid the foundations of their necessity in the laws of human nature, in the conditions of human society; and that he chooses to advance his work, and his Son's work in the world, by means of these party, denominational, ay, and sectarian organizations; for, if you come to look at the meaning of the word "sectarianism," or at the *thing* sectarianism, is it a thing of which you are to be ashamed? You cut off a piece of land, and devote yourself to tilling that land, in order to economize your powers, and bring something useful out of your agricultural labors. If God chose to cut you off and confine and limit you, in your views and in the sphere of your religious labors, to a specific, definite, work, that work is sectarian work; and are you to fling it back into his face, as though you despised the special duty to which he has called you, or are you to cheapen this work? Is sectarianism, in its highest and best sense, opposed, in any manner whatever, to Christian, enlarged, and noble sympathies? Do you consider that your party politics are opposed to patriotism? Are you the less an earnest, zealous, and determined Republican because you mean to be a true and noble patriot? Are you a firm, earnest, and stern Democrat, if that be the choice to which your mind honestly leads you; and do you think that you must necessarily be less a patriot on that account? Not so. Nor ought you to feel, nor ought anybody to feel, that, with a stern, determined, resolute, enthusiastic devotion to that particular department of the Church in which God chooses to shut him up, he is any the less serving the church universal. I believe I serve the church universal best when I serve the Unitarian cause best, when I serve liberal Christianity best; and that I am in the church universal and a sound catholic, in the only true sense of that word, when I occupy the clearest point of view, and speak from the highest peak of influence, and most thoroughly consecrate myself to the clearest, most definite, most precise

truth in which the Christian religion presents itself to my own mind. If that chances to be the Unitarian type and form of Christianity, then I am the servant of God, the servant of Jesus Christ, the servant of the church universal, in advocating and in consecrating myself, body and soul, to that particular and special work. They must have, I think, a very narrow notion of Unitarian Christianity, who consider that its duties or its opportunities lie in demolishing, in antagonizing, in fighting with petty distinctions about doctrinal points, or little peculiarities of opinion, and not in teaching the love of God and the love of man by motives, by means, by arguments, and by examples such as Liberal Christianity and Unitarian Christianity, in our judgment, partial and pledged it may be, but none the less our best judgment, supply with a largeness and a power that cannot be drawn from any other source. If we cannot make better Christians; if we cannot make nobler and larger men and women; if we cannot do God's work better than other people; if our truth is not more true; if our spirit is not more the real spirit of the gospel of Jesus Christ; if we have not got something better than other Christians, let us give it up, and go and follow those who have got something better. Let us abandon these false pretences. I insist upon it that there is an illogical abandonment of our whole position by those who refuse to think and believe, and to act upon the belief, that our cause has its claims upon us in its merits; that it is better; that we understand Christianity better; that we know what to do better in this age; that we have nobler opportunities and a higher call to Christian duty (not by any merit of our own, but by the grace of God), than falls to the lot of those who have been permitted to receive a less clear, a less broad, a less perfect, a less consistent view of Christian truth and doctrine.

Now anybody is at liberty to charge all this to any amount of self-complacency, and self-deception, and selfish appropriation of sound principles to one's own denomination. You may do just what you please about that. These are my simple, sincere, earnest convictions, and I care not whether they be considered as conceited and egotistical or not. I feel them, and I want you to feel them, because I believe your duty and your useful-

ness as Unitarian Christians depends upon your believing them and acting upon them. We all recognize the generosity and devotion with which people would act upon their convictions if they believed that the safety and eternal bliss of human souls depended upon their communicating to them the special type of doctrine, or belief, or view of Christianity, which has been allotted to them as Baptists, Episcopalians, Roman Catholics, or what not. I do believe, from the bottom of my soul, that the eternal welfare, the eternal blessedness of human beings, depends — I do not say how far, I do not say wholly, I do not say finally, but that their eternal well-being, their spiritual growth and development, their happiness on earth, their glory in heaven, for unknown ages, may depend — upon their receiving enlightened, true, broad, generous, charitable, sound, Christ-like views and opinions of the religion that Jesus Christ taught in this world.

Therefore I say that we have every motive, drawn from heaven and from earth, to labor in our day with all our minds and all our souls in the missionary work, in the Christian work, of building up specifically *Unitarian* institutions and *Unitarian* churches throughout this whole land; and I have no patience with those who have marked out a little area of country, or a little bit of New England, or a few great cities, or a little patch of geography here and there, and say, "There, we can do this; it is our duty to attend to this little bit, to speak to these few hundreds of people here." No, "the whole boundless continent is ours," and we are to make all the people Unitarians just as fast as we can make them. We want all our ministers and all our people to go to work and aim at nothing less than converting the whole people of the United States. That is our aim. You need not smile, as if it were an absolute impossibility. I expect it, you expect it. If you did not expect it, sooner or later, you would give up this thing, and choose something else on which you could pledge your hopes more safely. If you do not think you have the truth, if you do not think the truth is going victoriously on, if you do not think God cares any thing about it, or that Jesus Christ cares any thing about it, or that saints and angels care any thing about it, or that future generations will care

any thing about it, what is all this pother for? Let us abandon it, and go to work and do something which we believe in with all our hearts, and from which we expect great, noble, and magnificent results. I see nothing less than a wide-embracing missionary operation which includes all this country, nothing less than a missionary enterprise which keeps the whole globe, and our own age and future ages, in view. We may, in the providence of God, pass on to something better than this. I do not suppose that we have exhausted all the truth in the New Testament, or know all the wisdom which is in Jesus Christ, much less all that is embosomed in God, which he proposes, at some time or other, to communicate to the human race. But I believe the human race is to go through that particular class in which we are, and until they get through that they will not get any thing better. I do not see any thing better; if I did, I would go right off to it; but I say, what we do see, what we do believe in, it is our duty immediately to take hold of with our whole heart, and soul, and body, and advance by every means with which God will supply us.

Now let me ask your attention to one fact connected with the condition of the Christian world in this country, the field of our labor. You know, just as well as I, that we did not make ourselves Unitarians. Divine Providence stripped away, by certain inevitable, intellectual, and moral experiences, mental discipline, and illumination in indirect quarters, so much of that which was the faith of our fathers, that they were left, in spite of themselves, with that which we call Unitarian Christianity. They bore with these things as long as they could; they carried the heavy burden of error on their backs until they almost broke; they ate the husks mixed in with their meal until they nearly starved; and at last it was only with a terrible and reluctant struggle that they shook themselves loose from those bonds, and sifted the husks out of their kneading-troughs. They bore with these things — these errors that bore on their backs, the husks that were mixed in with their meal — until it was so filled with them that it was only with the greatest struggle and effort that they managed to sift them out, and cut themselves loose from these bonds or clogs on their souls. They did not do it because they

wanted to do it. It was with the greatest reluctance, the severest struggles, the most intense mental difficulties, the most trying divisions in families, the severest self-denials, the abandonment of church property, the severance of family ties; and it was because they had to do it, because there was a woe on them; they could not keep their sincerity, they could not maintain their self-respect, if they any longer pretended to believe the things which they had believed, and which they had signed themselves as believing, in church covenants, — it was because they could not help it, in short, that they became liberal Christians. Well, there was an irreligious temper prevailing through the community at that time, and the wonder was, not that they became liberal Christians, but that they did not become infidels, under the pressure of the disintegrating and dissolving circumstances that were about them.

Now, dear brethren, just the influences that were brought to bear upon our fathers in certain neighborhoods, have, in the providence of God, been brought to bear upon the whole country. Although there are still portions of the community whose religious instincts, whose religious judgments and perceptions, whose sense of intellectual discrimination, are not so keen, are more dull or indifferent than other people's, who hold on to the old systems yet for a while "by the skin of their teeth," — although this is true, am I telling you any secret when I say that half the people of these United States have been so operated upon by scientific, political, social, and moral experiences as to have had the old faith ground out of them, so that, even if they desired to, they could not any longer continue to believe the things they used to believe? And to what have they turned for relief? Have they turned to liberal Christianity for relief? Have they turned to other forms of religion for relief? No. They have turned to material and political occupations, they have turned to scientific investigations, they have turned to any thing that would, for the time being, take the place of that which once stood by them as religious faith. They have grown indifferent to religion itself, and indifferent to religious institutions. Millions of them have begun to doubt whether there is any God at all. Millions more have come to the conclusion

that there never was any such historical person — or, at any rate, that he was a very different sort of person from what Christians have represented him — as Jesus Christ our Lord. They are beginning to speculate, by millions, whether it is worth while to believe in any immortal state, or to have any personal hope of another life. Millions, ay, *millions* of people in this country, are fast getting into the condition of having no religion, no public worship, no faith beyond that which they see, no immortality beyond the duration of the race to which they belong, and no God except one who dwells in their own hearts, and is a mere shadow of their own little souls.

Now, dear brethren, I don't know whether you consider this as sad a condition of things as I do. I say I am very little interested in that great progress of liberty which consists in flinging away and abandoning all that made the original greatness, conscientiousness, self-restraint, noble fidelity to duty, great dependence on the Spirit of God, and devout love for the person of Jesus Christ, of those who went before us. If I understand this Unitarian cause of ours, it is not to go on crushing, and destroying, and levelling, to enlarge that area of liberty, which is so sure to take care of itself, that the only question is whether it will not sweep away every thing political, social, religious; but it is a creative work in building up just where the great natural tendencies of things are destroying. The business we have to attend to is the building up of religion in the world; the keeping of religious institutions alive is the only way in which they can be kept alive. The peculiarity of liberal Christianity is that it fancies that it has found a way of reconciling as much liberty as man wants with continued faith in the New Testament, continued reverence and love for the person of Jesus Christ, a continued feeling of the actual existence of God, and a personal hope in an immortal existence beyond the grave. Now, I consider these articles of faith very important. I would not want to live another minute if I was obliged to give them up, and I don't see how any man can live without them with any sort of comfort. What keeps him from growing mad if he gives up his faith as a child of the living God, a disciple of the divine Saviour, the heir of an immortal hope in a Being who has the power

to guide, protect, save, and bless him in life and in death, and in the endless world beyond the grave? I say that we Unitarian Christians have this solemn, tender, holy work to do for the millions of minds broken away from — emancipated from, if you choose to call it so, — at any rate cut off from — the old beliefs, and who have ceased to have any religious faith, much less any Christianity.

We want to believe in three things, dear brethren. We want to believe in God, — a living God, — a personal Spirit, the heavenly Father. We want to believe in him with all our hearts and souls; and, in order to believe in that Spirit, we must believe in this spirit that lives in our own souls. I know, I love, I think; and there is something infinite that knows, and loves, and thinks above and beyond me. I believe in a living God, a personal God; and when I give up that faith, I expect my faith in every thing else will soon follow it. We must believe in God, — a living and a personal God. We must believe in Jesus Christ, our Saviour. I am not going to introduce here questions which are in dispute in our own body. This is not the time or the place. I only wish to express with all my heart and soul my profound conviction, my intense feeling, that the Church has crystallized itself about the person of our Lord and Saviour, Jesus Christ, and that if we are to be practical people, if we are to hope to carry this Christianity with us through the world, we cannot do it except under the leadership of that great Captain. But we want humanity also. If I did not believe in humanity as the image of God, if I did not believe there was something holy, sublime, awful, greater than I can fathom, nobler, even, than I can conceive of in the dignity of that human nature which Channing, with his almost angelic voice, first taught us better than any human lips have ever taught us the dignity of, — if I did not believe in that, I should say, what is the use of all this work, and what is the hope of its success? Work depends as much on the goodness of the material with which you work, as on the design or the tools which you work with upon it, and therefore if human nature is not worth working upon, if it is not a glorious and noble thing to work for, your labor will surely be in vain.

Finally, dear brethren, we need one thing almost as important as is our belief in God, our belief in Jesus Christ, and our belief in human nature, and that is to believe in ourselves. We want to believe in ourselves as Unitarian Christians, to believe in our mission, believe in our duty, believe in our power, believe in that providence of God which has called us to fulfil a special mission and do a great work. If we do not believe in ourselves the world will not believe in us, the Orthodox will not believe in us, Jesus Christ will not believe in us, Almighty God will not believe in us, and the work will be taken out of our hands, and given to some people who have the courage, the honesty, and the logic, to believe in themselves. If Almighty God would raise up a few hundred Unitarian ministers who believed in themselves and in their work, in their mission and in their cause, my conviction is that, as in the case of the anti-slavery cause, which within my recollection was represented in this city by a few dozen persons whom we scornfully called "Bobolitionists," and who after thirty years have carried the whole country with them, — I believe that a parallel success in an equally short period might be accomplished by the conversion of the whole rational, inquiring, and thoughtful people of these United States, to that dear and precious faith which we call Unitarian Christianity.

The hymn beginning, —

> "O God, whose presence glows in all
> Within, around us, and above!"

was then sung; after which the President introduced Rev. E. E. Hale, of Boston.

SPEECH OF REV. EDWARD E. HALE.

I am asked to say a single word, by way of explanation, which there was not time for the gentleman appointed for the purpose to say at the meeting of the Association at Hollis Street, this morning. It is simply to call attention to a detail, in the Report of the Treasurer, which, I fancy, arrested but little attention there, and which would not arrest attention unless

somebody spoke of it, in so many words, here this evening. It is, however, one of those details which will mark to-day, quiet as the meeting was this morning, and uneventful as, I suppose, people think our denominational history of the last year to have been; one of those details which will mark to-day as one of the turning-points, if I am not mistaken, in our history. It is the simple detail, in the Treasurer's Report, which shows, that, at last, our publishing expenses have been met by the sale of our publications; in other words, that the publishing work of this Association has cost the Association nothing during the last year.* In that single detail, which two lines of the Report show, there is marked an era in the life of the body which is carrying this work on, — an era which it is hardly necessary to illustrate to business men, an era which it is hardly necessary to illustrate to housekeepers, an era which it is not necessary to illustrate to those who study history: for, from this moment forward, if we will keep to the traditions and the experiences which have brought the managers of our affairs to this point, there is no reason why our publications should not be indefinitely extended. There is no reason why you should stop at publishing twenty thousand dollars' worth of books; if you can make them pay for themselves, you may publish two hundred thousand dollars' worth, or two million dollars' worth, or twenty million dollars' worth of your books, and, until the world is supplied with books, the agency you are engaged in is not to cease. Now, this era is a very important one. Heretofore, it has always been necessary to explain why we have spent more money for books than we have received for them. There have been scoffers, — and I have been one of those scoffers, — who have asked what was the use of printing books which nobody wanted to buy. I do not know what was the good of it. But now, Mr. Lowe and his friends have found out that they can print books that people do want to buy; now they have found out the way to go to work to make the publishing operation

* This will appear to any reader, who will make a proper allowance for the tracts and books given away by order of the Executive Committee.

sustain itself. I had the pleasure, a fortnight ago, of spending a few days in the lovely valley of the Mohawk. I looked out from my window upon that magnificent canal, — the work of the foresight of De Witt Clinton; a work typical of much of the work we are doing here to-day; a work for which he was scoffed and ridiculed. I looked out upon it in the evening, and again the next morning, and, to my eye, it was the same. But, in the night-time, there had flowed into that long level just the quantity of water needed to make the difference between a useless ditch and the highway of the nations. The night before, the heavy boats, which had been grounded there last winter, had been lying almost worthless, and all the power of all the steam-engines in the world would not have started them from their moorings; but, in the morning, when I looked out upon them, a child's hand might have moved them, and the little power which was in the possession of the owners of those boats was speeding them on to the feeding of the nations. And that is the difference between the Treasurer's Report presented to you last year, and the Treasurer's Report presented to you to-day.

You do not, perhaps, know the man as well as I do, and did not catch the expression of triumph that was in the voice of our Secretary, this morning, when he spoke of this enlarging of our publishing operations; when he spoke of that great publishing-house, which he sees in the immediate future; when he spoke of enlarging the operations of the business, so that they shall be on a fit level, and bear a fit comparison with the infinite value, the untold value, of the works which he and those associated with him are ready to scatter to the world.

That Report of his this morning pledges this new board, so far as a board can be pledged in advance, to the policy of a very material extension of our publishing operations. That board is pledged to a careful consideration of this grand plan for a Review which shall be worthy of the denomination which is to publish it. As I look into the future, as I look forward upon the work which may be done by the agency of this Association, merely working through the familiar enginery of the press, I declare, it seems to me, the old words of prophecy

are scarcely sufficient to express the rejoicing which is to come to this land.

One of our friends, this morning, asked me if I was not satisfied when I saw our men of letters, our men of science, our men of theology, — when I saw all our people of thought, of different kinds, — working in the grist-mills of the Philistines. Well, sir, I am glad that the meal is ground. If the people will read "Harper's Magazine," I am glad to have our friend, Dr. Osgood, write for "Harper's Magazine," though I know, that, when he writes for "Harper's Magazine," he must take very good care not to explain what are his views of the character and office of Jesus Christ. If Dr. Peabody has an article in the "Bibliotheca Sacra," I thank God and take courage when I see it there, although I know that it has to be upon the very delicate border lines, or it will not be in the "Bibliotheca Sacra." I know, that, if Dr. Peabody said what he thought about the Holy Spirit, or the presence of God, or the work of God in the world, I should never see it in the "Bibliotheca Sacra." I look forward, therefore, to the day when Samson shall be working, not for the Philistines, but for Israel, when David shall not be encamped among the Philistines, but when he shall be fighting for his own crown. I look forward to that future gladly. I am speaking, perhaps, to some of those who recollect, in detail, what all of you recollect, as a matter of history, — the position of those fine Hungarian soldiers, who had had no place in the army of Austria, so suddenly, and which, though it seemed to fail, just before Kossuth headed the revolt which blazed up, has accomplished, to-day, the emancipation of Hungary. They were among the best officers in the armies of Russia, of France, of Spain, of Piedmont, of Naples, and of Northern Europe. I can conceive the pride with which some Hungarian Magyar of the old school should say, as we said to-day, "See our men! they are leading the armies of the world." So they were; but, as they headed the armies of all the world, they had to forget that they were Hungarians. And when, at last, the word was spoken, — when they resigned their commissions under the Emperor of Russia, in the North, and the King of

Naples, in the South, — they hurried home, and were willing to serve in the ranks, for they served for their own country, for their own faith, and their own God. We, too, are going to see the day when we shall recall our own men of thought into our own service. For our own literature, we shall call for such services as such men as the two Hoars and the Adamses and Motley and Sumner and Speed and McCulloch and Boutwell render, when they are needed in diplomacy or in the cabinet. We shall call on the colleges for the services which such men as the Hosmers and Peabody and Stearns and Livermore and Child and Cooke, and so many more must not render to the colleges alone. We shall call, for the voice of physical science to religion, on such men as Rogers and Eliot and Orton are rendering in the schools of technology. We shall recall from literature our own Curtis and our own Holmes. We shall ask them to serve in our own mill, to serve us in the distribution of our own truth to the world. Then, I think, we shall have a right to exult that "the King enjoys his own again."

THE CHAIRMAN.— During the meeting at the Hollis-street Church, to-day, it was expected and hoped that we should have an opportunity to hear from the gentleman who has had the theatre-preaching under his charge here, that he might state the history of his work. He was not heard then, and I shall ask that he be heard here this evening. I introduce to you Rev. Mr. Ayer, of Boston.

SPEECH OF REV. ADAMS AYER.

The apology which the officers of the Association would make for asking you to listen to any words of mine, and the excuse which I shall plead myself for saying a word in relation to this matter is, that it has been somewhat under my care and direction during the past winter, and therefore I may be supposed to know a little more than others about the details of its operations. In the seven minutes that I propose to ask you to listen to me, I desire to address myself to three different points: First, to consider the need which led to the introduction of theatre-preaching; second, to inquire as to the success

with which theatre-preaching has accomplished the object; and third, to consider whether there is any thing further to be looked for or desired.

First, then, with reference to the need. It cannot have escaped the notice of any man or woman who has felt any interest in the examination of the question, that there have been two incongruous facts patent to all observers. The first is, that a very large part of this community, and of every community, never go to church; and the other fact is, that there are a large number of pews in all our churches that are never filled. It has been said in order to account for this, — and I think with a great deal of truth, — that the expense of regular attendance upon most of our churches has been so large, that it has been impossible for persons of moderate means to meet them; and therefore they have kept away. I cannot now take time to discuss this or various other points which I conceive to be really at the foundation of these two facts. I have a theory to account for this, but I shall not now detain you with any explanation of it. How to meet the difficulty has been the great problem which has arrested the attention of all earnest religious men and women. It has been attempted to meet this want, in some churches, by setting aside a certain number of pews, that could be occupied by any persons that might choose to go there, without the payment of any pew rent. But it is very easy to see that people are unwilling to put themselves in such a relation to any of the existing church organizations.

Then, again, it has been proposed to meet the difficulty in another way, by building chapels for those who cannot afford to meet the expenses of the regular worship of the sanctuary. This experiment has in almost every instance failed. The only notable instance of success has been one where the success has been owing, as we all must feel, to the magnetism of the person called to preside over the management of its affairs. It has, therefore, been seen very clearly that none of the proposed arrangements to meet the difficulty have been quite successful. Then it happened that the idea of opening a large public place, like the Boston Theatre, was suggested as a possible solution of the difficulty. For myself, I must frankly say, that I did not

share in the confidence with which the matter was first proposed. But, fortunately, it did not depend upon me to say whether the attempt should be made or not. We had within our ranks one man who, like Curtius, was willing to throw himself into the yawning chasm, if thereby he could bridge the abyss between the yearning aspiration of the human soul and the means that should be offered for its satisfaction. The Boston Theatre was taken, and I am quite sure that those of you who were present at the first service there, must have been filled with wonder and amazement as you gazed upon the swelling throng that came to that place to listen to the words of religious truth uttered on that eventful night, now near three years ago. It may be said, and I think there is reason for feeling that it is true, that a part of the success was due to the fact that here were religious services in an unusual place; but we all felt at the time that, whatever were the reasons that brought the people there, they were there, and heard the words of truth and righteousness, and could not fail to be benefited thereby. But if it were only that, it would be difficult to account for the fact that the success attending the meetings at the Boston Theatre was not confined to the first evening or the first season. During the second season the success was equally great, and the third season did not fall behind the first or the second.

But it is said that this is, after all, a mere "Boston notion;" that it works very well here, but will not work elsewhere. Now let us examine the experience of the past year, and see what the facts are. At the meeting of the National Conference last year, a committee was appointed to attempt to inaugurate a series of theatre-preaching in the various cities of the country, and the committee asked me to take entire charge of the matter; during the winter we opened halls and theatres in Concord and Nashua, in Lawrence and New Bedford, in Providence and Hartford, in Troy and Washington, in Pittsburg and Meadville, and in New York; and great success has attended these meetings. In all these different places crowds have flocked to the halls and theatres, and the number of hearers has been limited only by the capacity of the hall or theatre to hold them.

Thus, then, we have first an attempt to explain the need which led to the introducing of theatre-preaching, and a statement of what I conceive to have been its success. That success has been entirely satisfactory to all of us who have watched its progress and been interested in the movement. But now comes the question, Is there any thing more to be expected? Are you quite satisfied with what has been done, and will you rest contented with it? Frankly, friends, I must say that I am not satisfied with what has been done. Though feeling that much has been done, and in the right direction, I am also free to confess that there have been evils that have been very clearly attendant upon these meetings, — evils that I shall not stop to give an explanation of, because they will suggest themselves to you. But I desire to say that if theatre-preaching is to be merely the throwing open of halls and theatres into which a promiscuous crowd may be brought from Sunday to Sunday, and if we look for nothing beyond that, then I think we have had enough of it; the experiment has been successful as far as it has gone, but it has not gone far enough to make us feel that it is worth while to continue in the work. I think, then, we should look to something more. By these meetings we have created opportunities of usefulness. We have built the mill, and have opened the flume through which the water is rushing, and the stones are already grinding; but if we offer no grists to be ground, or take no pains to secure the flour, the mill itself shall be only a monument of our folly.

I have an ideal of what can and should be done. It is to build a large hall, like that which our Secretary has so earnestly set his heart upon, to which all should be invited to come and hear the living Word, warm from the heart of a man who shall believe in the people, and shall be their minister. Connected with this should be smaller rooms, where, every night in the week, should be preached the religion of physiology, and botany, and astronomy, and geology; where the eye should be trained to see and the ear to hear the tokens of God's presence everywhere; and where men and women shall be taught the religiousness of life and of every thing around them.

You will say this is a difficult task; and ask, Where is the man to undertake it? Give us the building, and we will find

the men to whose fostering care such a work, difficult as it is, may be intrusted, with absolute certainty of success. Already we have something in the right direction here in Boston, in the organization and successful working of the Young Men's Christian Union.. A work of the same sort is also done in Providence. In order to insure permanent success to this movement, we must have inside of our theatres and halls organizations formed by the people themselves, because they feel the need of them. It is not enough that the feast shall be prepared for them; they should be encouraged to feel that they have something to do about it, and they must assume some responsibility. Then we may be sure that the work will prove to be, not of to-day alone, but permanent as the wants of the human soul.

The Chairman then introduced to the meeting, as the closing speaker, the Rev. John F. W. Ware, of Baltimore.

SPEECH OF REV. JOHN F. W. WARE.

You cannot possibly regret more than I do the unexpected absence of gentlemen who were to speak to you to-night, and this sudden call upon me to close the services of the evening takes me by surprise, and finds me unprepared; yet, as a "high private," — I mean merely according to my inches, — in the army of the Lord, I feel unwilling to disobey an order which comes from any one of my superior officers. I feel, as we are about to part to-night, that we certainly have had an array of facts before us which we can take away with us, and can ponder, and can make the basis of future action. I believe that we have just begun to see over into the land of promise; I believe that we have been so far clearing the decks preparatory to action. And I believe that the time is come for us, each and all, in our places and according to our ability, to work in this work for God and his Christ.

I am not quite satisfied with what my good friend Dr. Bellows said with regard to what is necessary in this work; I do not exactly understand what it is to have faith in myself. Would to God that I had it! But I do feel this: that if one has faith in the God above him, if he has faith in the truth as it

came into the world through Jesus Christ, if he has faith in that living example of every excellence which has come to us as the life of that Christ, not only mountains may be removed, but all difficulties that stand in the way in the human heart and the human brain. I think that what we need in going back to our separate spheres of work, is not so much confidence in ourselves as confidence in the words we have to speak, confidence in the work we have to do. I believe that if we have faith in God and faith in the work that we are to do for God, if we have faith in the words that Jesus spake, and faith in the life of Jesus, though we may not ourselves see the day when the truth that we accept shall have free course and be glorified, yet we shall die feeling that we have been pioneers in a great cause, and that the great army of the conquerors shall follow on in our steps.

Friends, I feel that the hour is late. We are about to disperse. The end of this year's anniversary has come. Let us go home, thank God, take courage, and go to work.

At the conclusion of Mr. Ware's remarks, the meeting was closed with the singing of the hymn beginning, —

"God is my strong salvation;
What foe have I to fear?"

NEW PUBLICATIONS.

The Villa on the Rhine. Vol. II. By Berthold Auerbach. Author's edition. With a Portrait of the Author, and a Biographical Sketch by Bayard Taylor. New York: Leypoldt & Holt.

Mental Photographs. An Album for Confessions of Tastes, Habits, and Convictions. Edited by Robert Saxton. New York: Leypoldt & Holt.

For sale in Boston by Lee & Shepard.

Wayside Thoughts. By Samuel H. Lloyd. New York: W. J. Widdleton.

For sale in Boston by Lee & Shepard.

Memoir of George Livermore. Prepared agreeably to a Resolution of the Massachusetts Historical Society. By Charles Deane

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 21, 1869. — Present: Messrs. Eliot, Cudworth, Livermore, Reynolds, Cobb, Crosby, Kennard, Lyman, Fox, and Lowe.

The Secretary read the report prepared by him, which was then unanimously adopted as the Annual Report of the Executive Committee, to be presented to the Association at its Annual Meeting, to be held the following Tuesday.

The Secretary then stated to the Board that the duties of his office had so increased, in consequence of the enlarged work of the Association, that he should be unwilling to be again a candidate for the position, unless it should seem expedient to the Board, or to the Association, to make such arrangements as would relieve him of a portion of the duties hitherto devolving upon him. He said he had intended simply to decline re-election; but, at the request of some members of the Board, he submitted this statement instead, hoping that all would feel free to act as their regard for the best interests of the Association might suggest. He also left it for them to say whether, if any arrangement should be decided expedient, it would be necessary to bring it before the Association at its Annual Meeting.

After some conversation, it was unanimously agreed that, while it was of course not possible for them to bind the new Board which would be chosen, the increased business of the Secretary made the employment of additional service so plainly necessary, they could confidently assume the readiness of the new Board to make such provision as Mr. Lowe might require; and they did not deem it necessary to bring the subject before the Association, inasmuch as it was competent for the Executive Committee to carry out all that would be required.

With this understanding, the Secretary declared his readiness to be nominated for another year.

The Board then adjourned, *sine die*.

June 14, 1869. — The first meeting of the Executive Committee, elected Tuesday, May 25, was held this day at two o'clock, P.M.

There were present, Messrs. Eliot, Smith, Hall, Livermore, Metcalf, Stevens, Chickering, Crosby, Kennard, Lyman, Shattuck, Brigham, Fox, and Lowe.

The President announced the Standing Committees, for the present year, as follows: —

Finance. — Messrs. Smith, Kidder, Cobb, Kennard, and Shattuck.

Publications. — Messrs. Crosby, Reynolds, Lyman, Hall, and Metcalf.

New-England States. — Messrs. Reynolds, Metcalf, and Chickering.

Middle and Southern States. — Messrs. Ware, Padelford, Cobb, Hepworth, and Stevens.

Western States. — Messrs. Collyer, Lyman, Metcalf, Crosby, and Stevens.

Foreign Missions. — Messrs. Shattuck, Kennard, and Ware.

Theological Education and Pulpit Supply. — Messrs. Hepworth, Chickering, and Hall.

Article IV. of the By-Laws was so amended as to make the Assistant Secretary for the West a member, *ex officio*, and without a vote, of each Standing Committee.

The subject of assistance for the Secretary, in accordance with the plan proposed at the last meeting, was considered; and it was finally voted that Rev. L. J. Livermore be appointed Corresponding Secretary of each of the Standing Committees, to assist Mr. Lowe in the discharge of his duties, to have charge, under his direction, of the correspondence, and also of preparing and arranging the business of the Committees; and that a salary at the rate of $1,500 a year be guaranteed to him, in addition to what he now receives as Secretary of the Sunday-school Society, with the understanding that compensation obtained by him for pulpit services should be credited equally to the Association and Sunday-school Society.

The subject of a "Denominational Review," referred to the Executive Committee by the Association at its recent Annual Meeting, was taken up and referred to the Committee on Publications.

It was voted that the salaries of the Secretary and Assistant Secretaries should be the same as last year.

Messrs. Reynolds, Livermore, and Fox were reappointed as a Special Committee, to co-operate with the Secretaries of the Local Conferences in the support of missionary preaching.

The Board then adjourned.

INTELLIGENCE.

The Meetings of Anniversary Week were held in Boston, as follows: *The Union for Ministerial Work and Help* had its Annual Meeting at the rooms of the Young Men's Christian Union, on Monday forenoon, May 24, and an adjourned meeting on Thursday forenoon. — *The American Unitarian Association* held its Annual Meeting for business, on Tuesday, at the Hollis-street Church, and celebrated its forty-fourth anniversary by a public meeting, at the Music Hall, in the evening. A full report of these meetings is given in the present number of this journal. — *The Children's Mission to the Children of the Destitute* celebrated its twentieth anniversary on Tuesday afternoon, at the First Church. The annual reports of the Secretary and Treasurer were read, and addresses were made by Hon. Albert Fearing, the President, and others. — *The Ministerial Conference* met Wednesday forenoon, at the hall of the Young Men's Christian Union; and the address was delivered by Rev. A. D. Mayo, of Cincinnati, Ohio. — *The Sunday-school Society* held a mass meeting of Sunday-school children, at the Music Hall, on Wednesday afternoon. Rev. Leonard J. Livermore, Secretary of the Society, presided; and there were addresses by Rev. Edward I. Galvin, Rev. Augustus Woodbury, Rev. Richard Metcalf, Rev. George L. Chaney, Robert C. Metcalf, Esq., and John Kneeland, Esq. — *The Festival* took place at the Music Hall, on Thursday evening. Joseph H. Choate, Esq., of New York, presided; and addresses were made by the Chairman, Rev. Charles C. Everett, John Kneeland, Esq., Rev. Henry W. Bellows, D.D., Rev. Edward E. Hale, and Rev. John F. W. Ware. — *Conference and Prayer Meetings* were held at the Hollis-street Church, on each morning of the week, except Thursday, when there was a communion service.

The North-Middlesex Conference held a meeting at Westford, Mass., commencing on Monday evening, May 31, with a sermon by Rev. Charles H. Brigham, of Ann Arbor, Mich., and continuing through the following day. An essay was read by Rev. Charles E. Grinnell, of Lowell, on "The True Work of the Local Conference," which was followed by a discussion. Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, addressed the Conference, by invitation, on the work of that Society. Resolutions were adopted, providing for the holding of four meetings each year, instead of two, as heretofore, and inviting the North Middlesex Sunday-school Society to merge itself in the Conference

The Essex-County Conference held its Quarterly Meeting at Gloucester, Mass., on Wednesday, June 2. Reports were presented by the Secretary, Rev. George Batchelor, of Salem; Miss H. E. Lunt, of Newburyport, for the Committee on Literature; Rev. Edmund B. Willson, of Salem, for the Committee appointed to consider the merits of Noyes's Translation of the New Testament; and Hon. Isaac Ames, of Haverhill, for the Committee appointed to consider the duty of the Conference in regard to the Cambridge Divinity School. An address was also delivered by Rev. E. B. Willson. The reports were followed by discussions; and various votes were passed, among them one appointing a committee to attempt to raise the sum of twenty-five thousand dollars towards the endowment of one resident professor in the Cambridge Divinity School, two thousand dollars of the sum to be obtained, if possible, in Essex County, and empowering the committee to hold correspondence with other conferences in regard to the fund. "The Condition of our Sunday schools" was assigned as the chief topic for discussion at the next meeting of the Conference.

The Anniversary Exercises of the Meadville Theological School commenced on Wednesday forenoon, June 9, when essays were read by the members of the graduating class, as follows: "The Plan of Christ," by Ellery C. Butler; "The Church of the Future," by Lyman Clark; "John the Baptist," by Albert Dunlap; "Causes of Religious Progress," by Albert G. Jennings; "Human Nature as the Ground of Religion," by Calvin Reasoner; "Christianity tested by the Standard of Utility," by John Snyder. — On Wednesday evening, an address on "Religion" was delivered by Rev. Frederic Frothingham, of Buffalo, N. Y. — The twenty-fifth anniversary of the establishment of the school was commemorated, on Thursday, by an address, in the forenoon, before the Alumni, from Rev. Thomas J. Mumford, of Dorchester, Mass., and a social reunion in the evening.

The Graduating Exercises of the Senior Class of the Boston School for the Ministry took place at the Church of the Unity, on Wednesday evening, June 9. After prayer, by Rev. Henry W. Foote, Rev. Edward E. Hale read the Annual Report of the Faculty, which stated, among other things, that the arrangements for the union of this school with the Cambridge Divinity School had been completed, and gave the reasons which had led to this result. The essays of the graduating class were then read, as follows: "The

Spirit and Method of the Christian Missionary," by Louis W. Aldrich; "The Relation of True Thought to Right Life," by Harvey C. Bates; "The Place and Work of the Church in America," by Henry L. Cargill; "City Missions," by James Collins; "The Objects and Modes of the Christian Ministry," by Charles T. Irish; "Christianity its own Evidence," by Frederic F. Lovell; "Influence of Intellectual Culture on the Religious Nature," by Henry R. Smith; "The Faith Faculty in Man," by Jesse H. Temple; "The Practical Character of the Lord's Supper," by Frederic W. D. Webber. Charles A. Hayden, who was to have read an essay on "Religious Experience as a Test of Doctrine," was not able to be present. The reading of the essays was followed by an address from Rev. Ezra S. Gannett, D.D.; and the exercises were then closed with a prayer by Rev. George H. Hepworth.

Mr. Frederic W. D. Webber, a graduate of the Boston School for the Ministry, was ordained as pastor of the First Parish in Stow, Mass., on Monday, June 14. The order of services was as follows: Invocation, by Rev. William S. Heywood, of Hudson; reading from the Scriptures, by Rev. E. Davis (Universalist), of West Acton; sermon, by Rev. Ezra S. Gannett, D.D., of Boston; ordaining prayer, by Rev. John H. Morison, D.D., of Milton; charge, by Rev. Samuel H. Winkley, of Boston; right hand of fellowship, by Rev. Jefferson M. Fox, of Harvard; address to the people, by Rev. Calvin Lincoln, of Hingham; closing prayer, by Rev. E. C. L. Browne, of Bolton; benediction, by the pastor.

Mr. William G. Todd was ordained as pastor of the First Congregational Society in Westboro', Mass., on Wednesday, June 16. Rev. Edward E. Hale, of Boston, preached the sermon; the ordaining prayer was offered by Rev. Joseph Allen, D.D., of Northboro'; and Rev. Edward H. Hall, of Worcester, gave the charge.

The New Edifice erected by Unity Church (Rev. Robert Collyer's), Chicago, Ill., was dedicated on Sunday forenoon, June 20. The sermon was preached by Rev. Henry W. Bellows, D.D., of New York; and Rev. George W. Hosmer, D.D., President of Antioch College, offered the dedicatory prayer. Rev. Carlton A. Staples, of Chicago, Rev. Thomas Vickers, of Cincinnati, Ohio, and others, also took part in the services. In the evening, a meeting was held in the church, at which addresses were made by Rev. Henry W. Bellows, D.D.; Rev. George W. Hosmer, D.D.; Rev. John Cordner, of Montreal, Canada; Rev. Charles Lowe, Secretary of the American Unitarian Association; and Rev. Robert Collyer.

Rev. CARLTON A. STAPLES was installed as pastor of the Third Unitarian Church, in Chicago, Ill., on Sunday afternoon, June 20. The order of services was as follows: Invocation, by Rev. Jonathan B. Harrison, of Bloomington, Ill.; statement, by the trustees, of the present condition of the Church; welcome of the Church to the fellowship of the denomination, by Rev. Charles Lowe, Secretary of the American Unitarian Association; reading from the Scriptures, by Rev. J. H. Wilhelm, of Hinsdale, Ill.; reading of hymn, by Rev. William Sharman, of Washington, D.C.; sermon and installing prayer, by Rev. George W. Hosmer, D.D., President of Antioch College; charge, by Rev. John Cordner, of Montreal, Canada; right hand of fellowship, by Rev. Robert Collyer, of Chicago; address to the people, by Rev. Henry W. Bellows, D.D., of New York; benediction, by the pastor.

Messrs. CHARLES T. IRISH, HENRY R. SMITH, LOUIS W. ALDRICH, and HENRY L. CARGILL, graduates of the Boston School for the Ministry, were ordained to the work of the ministry, on Sunday evening, June 20, at the Church of the Unity, Boston. The order of services was as follows: Opening prayer, by Rev. Samuel H. Winkley; reading from the Scriptures, by Rev. James Sallaway; sermon, by Rev. George H. Hepworth; ordaining prayer, by Rev. William P. Tilden; charge, by Rev. Edward E. Hale; right hand of fellowship, by Rev. Henry W. Foote; benediction. — Mr. Irish has accepted a call from the Unitarian Society in Sturbridge, Mass.; and Mr. Cargill, from the First Parish in Scituate; and Mr. Aldrich will go to India as missionary of the American Unitarian Association.

GRADUATES OF THE BOSTON SCHOOL FOR THE MINISTRY have accepted calls as follows: Mr. HARVEY C. BATES, a call from the Society in Sterling, Mass.; Mr. CHARLES A. HAYDEN, from the Society in Farmington, Me.; and Mr. FREDERIC W. LOVELL, from the Universalist Society in Essex, Mass. Mr. JAMES COLLINS, of the same class, entered, some months since, upon his duties as minister at large in Lowell, Mass., and successor to Rev. Horatio Wood.

Rev. RUFUS P. CUTLER has accepted an invitation to continue, for another year, the charge of the Society in Charleston, S.C.

Rev. JUDSON FISHER, formerly of Lebanon, N.H., has accepted a call from the Society in Janesville, Wis.

Rev. HENRY F. EDES has accepted an invitation to take charge of the Society in Barnstable, Mass.

Mr. GEORGE K. KNOWLES, of the Boston School for the Ministry, has accepted a call from the Society in Sudbury, Mass.

Rev. ALPHEUS S. NICKERSON has accepted a call from the Society in Melrose, Mass., and will also continue to preach once each Sunday at North Woburn. His address will be Stoneham.

Rev. GEORGE H. HEPWORTH has resigned the charge of the Church of the Unity, Boston, and accepted a call from the Church of the Messiah, New York.

Rev. JOHN WEISS has resigned the charge of the Society in Watertown, Mass.

ACKNOWLEDGMENTS.

1869.			
May 22.	From	A. T. Lyman, Boston, to make himself and Rev. H. W. Foote life-members	$60.00
22.	"	Arlington-street Society, Boston	2,871 36
24.	"	Rev. A. D. Mayo, Rev. Henry Westcott, and J. A. Shaw, as annual memberships . . .	3.00
26.	"	Rev. J. M. L. Babcock as annual membership	1.00
27.	"	Ladies' Association connected with Society in Peabody	20.00
27.	"	Society in Peabody, additional	1.00
28.	"	J. B. Moors, Boston	100.00
June 1.	"	Rev. A. W. Stevens, for annual membership .	1.00
2.	"	Society in New Bedford, for "Monthly Journal"	68.00
3.	"	H. Dexter, as annual membership	2.00
10.	"	Church of the Unity, Boston (unfinished) . .	1,274.25